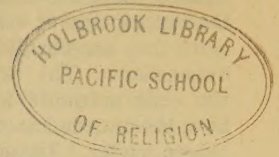


THE EXPOSITORY TIMES.

Notes of Recent Exposition.



ARE we returning to the simplicity of the Early Church? The question is suggested by a rather remarkable pamphlet by Emile CAMMAERTS—*The Work of the Christian Cell*.¹ What is a Christian cell? It is a living Constituent within the Body of the Church, an organism consisting of mutually connected and dependent parts. This definition does not pretend to express the conscious intentions of the first Christians who, in this country, began to meet regularly in small groups a few years before the War. It merely translates into theological terms the result of their action.

The cells are quite distinct from the 'Oxford Group.' It was during the years of tension from 1935 to 1939 that many people felt keenly the need of fellowship. It was during these years that the 'Oxford Group' started its campaign for 'moral re-armament' and that the first cells made their appearance. Both movements recognized the necessity of bringing a new life into the churches, of increasing between Christians a sense of fellowship, of extending the work of evangelization and of bringing this new spiritual force to bear on modern conditions of life, both national and international. But, while the 'Oxford Group' is highly organized and has a legal status under the Companies Act, the cells scattered throughout this country are not even linked together by a central secretariat and remain entirely independent. They concern mainly the spiritual life of their members and of the parish to which they belong.

The 'Group' uses an ardent propaganda and advertisement while the cells depend on personal contact and are particularly reluctant to advertise themselves. Their results are less striking than those of the 'Group,' but perhaps the main difference lies in the interpretation of 'the Kingdom of God, here on earth.' Dr. Buchman and his disciples hope to transform the world and its political life. To them the 'Kingdom' is not so much a close relationship with God leading to eternal salvation as a human society from which a moral revival has excluded all sin. Christian

cells, on the other hand, are concerned not with 'Christian ideology' but with Christian faith and worship. Their members belong, as a rule, to the same denomination, the Church of England, and work in close co-operation with the clergy. They are non-political and form an integral part of the Church.

The Report in 'Towards the Conversion of England' (1945) recognized the cells as 'perhaps the most effective instrument for evangelism under modern conditions.' The fact that only ten per cent of the population are connected with the churches has appealed to the laity as a call to help. The laity alone, through its voluntary work, can provide the reinforcements urgently needed if the Church, instead of fighting a rear-guard action, is to take the initiative in deepening the faith of those already committed and in bringing within the Christian community the vast numbers of sympathizers who have for too long sought refuge in their allegiance to a code of decency based on moral principles devoid of Divine authority. The cell seemed the best means of training for witness, as the members met for prayer, for Bible study, and to wait on the guidance of the Holy Spirit.

And so the meaning of the Pauline allegory was more fully realized: Christ the head; the Church the body; the smallest corporate group in the Church the cell. Ordinary churchmen and women who wished to devote more time and energy to the work of their own Church found a new outlet for their activity in meeting regularly in each other's houses. It gave them a sense of fellowship which they had not been able to find in their congregation, and new opportunities for corporate prayer, study, and evangelization.

The importance of the cells was already recognized by Archbishop Lord Lang when he established, seven years ago, the 'advisory group for Christian cells.' This group was asked to pursue its activity by Archbishop Temple and has organized since the War a series of yearly

¹ Mowbray; 1s. 6d. net.

conferences attended by representatives of the dioceses. It is not easy to find information about the extent of the movement owing largely to the reticence which is one of its characteristics. It is known, however, that in the diocese of St. Albans there are sixty small groups answering to the description of cells and fully conscious of the work they are pursuing through prayer, study, and evangelism. The same reticence which shrouds the cells accounts for the difficulty of knowing how the movement began. There is no acknowledged leader. There are no definite rules. There is no organization. The whole thing seems to have grown spontaneously from the need of fellowship in a time of stress.

Certain cells were established without the founders being aware that they were doing exactly what hundreds of people had already done. A group of friends, for example, decided that they would choose their fellow-members one by one through personal contact, that they would meet regularly at each other's houses, that their work would be team-work in which every one would take his share and that their numbers would be kept low—without realizing that they were unconsciously conforming their scheme to a well-established pattern determined by the Spirit of God, in certain historical circumstances.

Though organization may be a snare in the cell movement, nevertheless there are certain characteristics of cell-work which do not depend on rules but which are inherent in it. The first of these features is the small number of members (from three to twelve which is the extreme limit). This is explained by the need of fellowship which cannot always be found in a larger body. This characteristic runs through the whole history of Christendom, from the Twelve to the small churches established by St. Paul on his travels, and in the Middle Ages when Benedict, Bernard, and Francis gathered round them small companies of friends and relations when they founded their first monasteries.

The second feature is that since the cell is a family it must find a home. One of the most valuable discoveries made by those who started cells was that the meetings should take place in private houses. It is better to be occasionally cramped in a small room, even to sit on the floor, than to feel lost in a cold church hall. Here again the new method has unconsciously rediscovered the old. St. Paul's converts met in private houses, and each group in the same city was known by the name of the brother who offered hospitality, such as Aquila and Philemon.

There are many questions which are suggested by this movement, and M. CAMMAERTS deals briefly with some of these. His pamphlet is cheap and easily procured. But certain things stand out which make the cell movement not only interesting but important. It is a lay movement, designed to strengthen the Church. It is a spiritual movement, sustained and guided by prayer and Bible study. It is a fellowship for the deepening of the life of God in the soul. It consists of small groups of people known to each other and bound together by the same sense of need, the same hunger for life and the same loyalty to the Church of God. There should be great possibilities in its development.

'The crux of theological thinking to-day is the question of the nature of Revelation; the spear-point of Christian action to-day is the task of Evangelism. It is not a mere coincidence that these two categories—Revelation and Evangelism—should stand in such close relation to one another. The fact is that until there exist some clear convictions about Revelation there can be no true Evangelism; and at the same time it can be said that where there is consciousness of Revelation, there must be Evangelism.'

These are the opening words of a new book, *Revelation and Evangelism*,¹ by Professor F. W. DILLISTONE of the Episcopal Theological School, Cambridge, Mass., U.S.A. They strike the keynote of the book as a whole. It is round the two ideas of Revelation and Evangelism that the discussion turns. But it is no mere academic discussion moving in realms of the abstract. The discussion is developed in close relation to the missionary work of the Christian Church, which has in its turn become self-conscious in recent years and concerned with the problem of the relation of the Christian faith to the other religious systems in the world.

Our readers will readily recall how much to the fore this problem was on the eve of the second World War. It is enough to name two books representative of opposite attitudes. One is 'Re-Thinking Missions,' edited by Professor W. E. Hocking, in which certain American laymen offered a relative view of the truth of Christianity based on a liberal theological standpoint; the other is 'The Christian Message in a Non-Christian World,' by Professor H. Kraemer, in which the author offered an absolute view of the truth of Christianity based on a conservative theological

¹ Lutterworth Press; 7s. 6d. net.

standpoint. Where the sympathies of Professor DILLISTONE lie may be gathered from his endeavour, in the concluding chapter of the book, to express the relationship that should obtain between the various religious faiths.

First he considers and rejects the extreme *Relativist* point of view, as adopted by Professor Radhakrishnan and others. To the relativists any thought of a final revelation within history is abhorrent. Like the universe and man, they say, religion is also subject to evolution. But, says our author, while relativism seems to be a wide-open sea capable of sustaining life and progress, the voyager having no pole-star of reference finds himself adrift upon a dreary waste.

Next he considers and rejects the extreme *Absolutist* point of view. The absolutist actually embraces the idea of a final revelation within history, finding it incarnate in some kind of earthly manifestation. Such were the followers of Muhammad, such also were the followers of the Leader of the Nordic soul ('the soul of Germany made flesh').

The Roman Catholic Church is broadly sympathetic to the relativist standpoint, as having no desire to obliterate utterly the beliefs and practices of primitive peoples. But it is not content to rest in Relativism. While it advances from God's revelation in Nature to His revelation in the Person of Jesus Christ, suddenly it leaves the wide expanses of Relativism behind and enters a narrow defile bounded on one side by a rigid philosophy and on the other by a rigid social order. This, however, is a vain endeavour to make use of an absolute within history in a form which is itself to be regarded as final. There is no real hope for mankind, it is here said, in a rigid Catholicism.

As for the theology of Confessional Protestantism, in which the Bible still remains the official standard of faith and morals, its emphasis has ever lain upon the absolutist approach to ethnic belief and practice (and this in contrast to Roman Catholicism). The Bible is regarded as the absolute expression of the Word of God. But the absolute standard of reference quickly becomes unrelated to the life which man is called upon to live and becomes imprisoned within a rigid framework. So that there is no real or final hope for mankind in a rigid Protestantism.

Accordingly, Professor DILLISTONE seeks to approach the subject of Revelation in a way which can be related to the missionary task of our age. He insists with Catholicism that the Word of

God must be expressed in human language (not, however, in one precise and limited form of human language). He insists with Protestantism that it is God who has spoken (now, however, in language that may become meaningless and irrelevant to life). And he maintains that this double insistence is at the very heart of Biblical theology.

'If we are to be true to the Biblical record, we shall find the Divine Revelation being expressed not through human words as such, but rather through a particular pattern of activity which goes on reproducing itself within ever wider circles of human life. It is not the personality of a Moses or an Isaiah which is the revelation: it is not any particular utterance of a Moses or an Isaiah which is the revelation. Rather it is the pattern of the missionary-life which finds expression in and through each of these men. In other words, there is nothing closed, nothing finally fixed, about the form of the Biblical Revelation. The Revelation is seen in a new configuration of human activities which we have called the missionary-life.'

Similarly, and more clearly, the missionary life-pattern appears in the New Testament. It is not the personality of Jesus Christ which constitutes the revelation; nor is it any particular word which He spoke nor even the sum-total of the words which He spoke. Rather the Revelation is to be seen in the pattern of a life of missionary-service which is set forth in the Apostolic Gospel. But it is not a completed pattern. Only by filling up what was behind of the sufferings of Christ could the Word of God be spoken to those who were without God and without hope in the world.

Thus, 'the dialectic of the one and the many belongs to the basic and constitutive pattern of the activity of God as He works out His purpose of love for the world, and this dialectic has been brought to its intensest expression at the central section of world-history when the pattern was revealed in the Son. It is through the chosen *One* that God reveals Himself to the *Many*. Yet the *One* is never independent of the *Many* but relies upon His relationships with them at every turn in order to set forth the revelation which God desires to make known. In other words, it is only within the form of a tension-creating dialectic that the Word of the living God is spoken to the hearts of men.'

The conclusion of the whole matter is also stated in this modish form of thought. Its bearing is upon the life and witness of the Christian missionary. He is represented as beset, on the one hand, by the temptation to lay hold of some

tension-destroying absolute—a Book or an Institution, a Dogma or a Priestly Caste—or, on the other, to rest in the comfort of some tension-destroying Relativism—a Liberalism, a Humanism, a Mysticism, a Universalism. His only hope lies,

it is affirmed, in the maintenance of the tension-creating dialectic which it is the aim of this book to expound. He must speak the Truth in Love—the Truth of the One expressed through Love to the Many.

Niebuhr on Progress and Sin.

BY THE REVEREND R. A. HICKIN, CAMMERAY, NEW SOUTH WALES, AUSTRALIA.

'NIEBUHR, more than any contemporary Christian theologian, has rehabilitated the Christian dogma of original sin in present-day thinking.' So wrote the Rev. D. R. Davies, in his book on the great American thinker;¹ and went on to say that Niebuhr had revealed the significance of the dogma for sociology and the philosophy of history. For Niebuhr, the fact of original sin must be accepted both as integral in human life and conclusive in the scheme of redemption. 'The Christian doctrine of grace stands in juxtaposition to the Christian doctrine of original sin, and has meaning only if the latter is an accurate description of the facts of human experience.'²

But it is in relation to Niebuhr's philosophy of history that his firm adherence to this doctrine has most significance. He sees mankind striving against a tendency which is stronger than it need be because its true nature is unrecognized. One has little chance of victory if one persistently and wilfully refuses adequately to appraise the strength of the adversary; and Niebuhr would have us see in this blind perversity of human nature, so characteristic of us all, and so destructive of reason and judgment, an insidious force of incalculable importance, thwarting every humane instinct and crippling all reform.

His defence of the doctrine is whole-hearted. 'The Christian doctrine of original sin, with its seemingly contradictory assertions about the inevitability of sin and man's responsibility for sin, is a dialectical truth which does justice to the fact that man's self-love and self-centredness is inevitable, but not in such a way as to fit into the category of natural necessity. It is within and by his freedom that man sins. The final paradox is that the discovery of the inevitability of sin is man's highest assertion of freedom.'³ Thus he joins with orthodox writers through the centuries, who have defined original sin in terms that estab-

lish both its universal domain and man's guilt. Even more explicit is another passage. 'Original sin, which is by definition an inherited corruption, or at least an inevitable one, is nevertheless not to be regarded as belonging to his essential nature and therefore is not outside the realm of his responsibility. Sin is natural for man in the sense that it is universal, but not in the sense that it is necessary.'⁴ Thus he disposes, with a sure touch, of the specious theory, beloved of Hegel, that sin is 'practically identical with the emergence of man from the innocence of nature and is a prelude to virtue.'⁵ The facts of experience leave little evidence for such a view of human responsibility. And it is significant that there is in man an inner voice that appraises his thoughts and actions, and disturbs his mind with a challenge when an action has been unworthy or base. 'The fact of responsibility is attested by the feeling of remorse or repentance which follows the sinful action.'⁶ Such a sentence, imposed by an independent tribunal which is part of man and yet above and beyond him, is the immanent voice of God as moral justice in his soul. To such a voice man does well to give heed, for it is the strongest evidence that his moral life is subject to judgment, and therefore by a logical sequence of thought to sentence. The argument is summed up in the following pregnant statement: 'The issue of Biblical religion is not primarily the problem of how finite man can know God, but how sinful man is to be reconciled to God.'⁷ In other words, it is the Hebrew idea of salvation rather than the Greek pursuit of knowledge that is most characteristic of the Christian religion. Niebuhr recognizes that such a statement of the situation cuts across a great deal of modern thought and invites rejection by those who refuse the evidence of experience in favour of a *a priori* theory. Of this type of mind Berdyaev has something to say. 'At the time of the Renaissance the freedom of human thought was proclaimed, but the dialectic

¹ Reinhold Niebuhr: *Prophet from America*.

² *Nature and Destiny of Man* [Gifford Lectures], ii. 108.

³ *Ib.*, i. 279.

⁴ *Ib.*, i. 257.

⁵ *Ib.*, i. 270.

⁶ *Ib.*, i. 124 f.

⁷ *Ib.*, i. 158.

of that emancipatory process led to the transformation of freedom of thought into "free-thought." This is a dogma quite different from freedom of thought. "Free-thought" has proved to be a compression or even a denial of man's spiritual life.¹

In his book, *The Children of Light and the Children of Darkness*, written some seven years before his Gifford Lectures, Niebuhr got to grips with the problem of man's central tragedy: that of his striving and his failure; and it is from this work that it is proposed to learn his characteristic attitude to the problem. But before proceeding to this purpose, it is necessary to notice two further sections of the more recent work.

Man's complacency in face of his repeated failure must be shaken before any constructive revolution in his moral life may be expected. '... no cumulation of contradictory evidence seems to disturb modern man's good opinion of himself. He considers himself the victim of corrupting institutions which he is about to destroy or reconstruct, or of the confusions of ignorance which an adequate education is about to overcome.'² He is blind to the lessons of his own past, where the futility of such an approach to his problem is written for all with eyes to see. He has a puerile way of blinking the facts of experience because he prefers to delude himself rather than confront the stark nakedness of his own soul.

Says Berdyaev, 'Other historical religions . . . have believed in God. But Christianity, and Christianity alone, believes not only in God but in man as well, in manhood as potentially a reflection of the divine. This is the chief peculiarity of Christianity, its specific feature.'³ Every historical movement has the defects of its qualities, and Christianity in bringing this truth to human consciousness has perhaps encouraged, in recent years particularly, a too-generous estimate which goes beyond the evidences of man's life. This is the point that Niebuhr makes. 'The high estimate of human stature implied in the concept of "image of God" stands in paradoxical juxtaposition to the low estimate of human virtue in Christian thought. Man is a sinner. His sin is defined as rebellion against God. The Christian estimate of human evil is so serious precisely because it places evil at the very centre of human personality—in the will. This evil cannot be regarded complacently as the . . . fruit of his involvement in the contingencies and necessities of nature. Sin is occasioned precisely by the fact that man refuses to admit his "creatureliness" and to

acknowledge himself as merely a member of a total unity of life. He pretends to be more than he is.'⁴ It was with this underlying theory of man that Niebuhr went forward to his criticism of democracy and so became such a potent force in religio-social thought.

Political and social reform are commonly associated with an optimistic view of human nature, and it is this easy optimism that is here controverted. The feverish activity in organizing social reform that is characteristic of our time is doomed to frustration because it is based upon false premises. The nature of man militates against any vital transformation of human relationships; and, until the nature of man is altered or controlled by a higher activity of the spirit, the destiny of man—which is to realize the full perfection of his manhood in Christ—is continually to fail of achievement. No optimistic view of human nature will bring in the promised new order of freedom and harmony in production and life. Only a radical change in the heart of man will make this possible, for the desperate wickedness of the human heart is at present an effective barrier to progress. Yet the Christian faith is an optimistic faith. But its optimism is not related to man, but is rooted in the will of God for man's redemption. As Niebuhr says, '... it is necessary to point out that (the doctrine of original sin) makes an important contribution to any adequate social and political theory, the lack of which has robbed bourgeois theory of real wisdom.'⁵ Recognizing the reality of the fact of sin in human life it is possible to look with the dispassionate eye of a spectator even upon our own ambitions and ideals, and to see them as corrupted by its influence as are those of our opponents whom we too confidently judge to be hypocrites and perversely self-willed. A right estimate of the situation in which man finds himself paves the way to a just appreciation of our neighbour's intentions, and thus helps to create the conditions in which real harmony might come. 'The world community must be built by men and nations sufficiently mature and robust to understand that political justice is achieved, not merely by destroying, but also by deflecting, beguiling, and harnessing, residual self-interest, and by finding the greatest possible concurrence between self-interest and the general welfare. They must also be humble enough to realize that the forces of self-interest to be deflected are not always those of the opponent or competitor. They are frequently those of the self—individual or collective, including the interests of the idealist who erroneously believes himself above the

¹ Nicholas Berdyaev, *The Fate of Man in the Modern World*, 56.

² *Nature and Destiny of Man*, i. 100.

³ *The Bourgeois Mind*, 80.

⁴ *Nature and Destiny of Man*, i. 16 f.

⁵ *The Children of Light and the Children of Darkness*, 19.

battle.'¹ It is when the continual corruption of even the highest reaches of idealism is seen as inevitable that the clash of interest which precedes overt conflict can be moderated and a true estimate placed upon individual or collective aims and desires.

The Russian experiment was built upon idealism, but an idealism which was too optimistic as to man's capacity for altruism to succeed finally in its objectives. Niebuhr quotes Lenin's well-known words, 'All need for force will vanish . . . since people will grow accustomed to observing the elementary conditions of social existence without force and without subjection.' There is no evidence that, in the quarter-century or more of the Soviet system, the Russians are any nearer realization of this ideal than they were when they sweated under the Tzars. Indeed, occasional news of disciplinary measures shows that something more than an ideal is required to purge man of self-interest and turn him from the expedient of graft and corruption to satisfy it. It needs something in man himself that is dynamic and potent enough to overturn prejudice, greed, and selfishness—in a word, to purge him of his inward corruption—if anything like permanent readjustment of social relationships for the general good is to be achieved. And there is no human panacea. What Niebuhr says of democracy can be applied with the same cogency to this problem of personal evil. 'Democracy may be challenged from without by the force of barbarism and the creed of cynicism. But its inward peril lies in the conflict of various schools and classes of idealists, who profess different ideals but exhibit a common conviction that their own ideals are perfect.'² Just as democracy is imperilled by this complacency which threatens its very life, so the personal relations of man in their orientation towards harmony are endangered and the whole structure of society confronted with possible chaos.

So it seems that man in his striving for better things is confronted continually with this spectre of the race's inability of itself to raise above itself. Reaching wistfully towards a heaven of desired attainment he finds himself desiring, even against his judgment, the immediate pleasures and comforts of this earthly life, with a greater intensity; it is inevitable that disillusionment should follow, in all but every case. But it is possible to avoid the bitterness of continual defeat if we first recognize the fact of this downward pull in man and learn to see in it the first enemy of the race.

The most remarkable feature of our time is the almost universal emphasis upon social reform.

Man's inhumanity to man, the injustices of the present system, the unfair advantage wielded by the powerful few—such factors as these have supplied the motive for the feverish activity aimed at levelling the barriers and evening up the chances, man for man. And the tragedy of such activity is that it is doomed to final failure. 'There is a more fundamental error in the social philosophy of democratic civilization than the individualism of bourgeois democracy and the collectivism of Marxism. It is the confidence of both bourgeois and proletarian idealists in the possibility of achieving an easy resolution of the tension and conflict between self-interest and the general interest.'³ Thus from every angle Niebuhr sees man's failure written prophetically over his every activity for the social betterment which is based upon an estimate of man that is untrue to facts. There is no solution other than the discovery and use of a force to which all men shall bow; one which, exercising compulsion over their wills, shall win their complete allegiance and bind them to itself with the bonds of a perfect sympathy and a shared purpose. Niebuhr laments, ' . . . there is no one centre of power and community in the world great and good enough to superimpose the first pattern of unity upon the diverse and competing national forces.'⁴ It is of course this pattern of unity that is woven by the new force of Christianity working in a close community which has adopted its principles and accepted its gift of God's healing grace in His Son. But historically Christianity is rarely and for only short periods so fully adopted as to ensure its dominance over every selfish aim. The centre of such power as the world needs for the implementing of its schemes for political and social reform is to be found in a simple community following of Christ, a pattern of life determined by grace to stamp out the mark of sin in human life and let God reign in His Son in its stead.

But such a transformation of man will come only through man's response to God's initiative. The initiative is always operative, but man's wilful blindness frustrates it. 'Modern history is an almost perfect refutation of modern faith in a redemptive history.'⁵ This rather cryptic saying sums up a great deal of Niebuhr's argument, and prepares the way for his final declaration of the uniqueness of Christianity as the single force that is capable of providing the motive power for goodness and the cohesive force for community which the world needs and will always need, in every succeeding generation. It is futile to await some overt Divine interference in the affairs of life; the creative power and wisdom of God are ever working for man's co-operation in the Divine

¹ *The Children of Light and the Children of Darkness*, 126.

² *Ib.*, 104.

³ *Ib.*, 12 f.

⁴ *Ib.*, 117.

⁵ *Ib.*, 92.

purpose, and when man becomes aware of the resources open to him in, and only in, the Christian faith, it will be possible for him to arise and build the new world wherein justice and every Christian virtue will hold their sway.

It is in the Introduction to the volume that Niebuhr asserts most unequivocally his positive faith in Christianity as the single redemptive power upon which man may rely. '... a Christian view of human nature is more adequate for the development of a democratic society than either the optimism with which democracy has become traditionally associated or the moral cynicism which inclines human communities to

tyrannical political strategies.'¹ A world which has lost its way and has blindly groped in darkness is now able to walk steadily and fearlessly in the light; but first an effort of will is needed, and an abasement of pride, and an acceptance of the Christian view of man's debt to man, based upon the example of Him who went about doing good. It is only upon such a comprehensive assimilation of God by man that hope may be built for the golden age which Lenin envisaged. And upon it as the star of our hope Niebuhr would have us fix our gaze.

¹ *The Children of Light and the Children of Darkness*, p. vii.

Literature.

THE SECULAR AND THE SACRED.

OVER against the secular as the this-worldly realm stands the sacred, as the realm of the "other" and of ultimate values; and it is the effective relation between the two realms which largely determines the character of any particular epoch or order of society. The union of Godhead and manhood in the Person of Christ provides the supreme pattern of the resolution of the tension between the two realms, and it is only in a Christian context that each is accorded its proper value in relation to the other.

These two sentences state succinctly the theme of the Bampton Lectures for 1946 which have recently been published—*The Secular and the Sacred*, by Dr. Philip A. Micklem (Hodder & Stoughton; 10s. 6d. net). Dr. Micklem (not to be confused with the Principal of Mansfield College) is the Provost of Derby, and he worthily maintains the high standard of excellence we expect in 'The Bampton.' This is a distinguished book.

The theme is timely. Though the distinction between the sacred and the secular is very old, the relation—the tension—between the two realms confronts us with special urgency to-day when, for example, the U.S.S.R. have proclaimed the sole sufficiency of the secular, and Christians, even in the old democracies, are being faced with the prospect of the omniscient State.

The titles of the prescribed eight 'Bampton' are: 'The Two Realms,' 'The Biblical Pattern,' 'The Great Antinomy,' 'Christendom in Fact and Idea,' 'The Renaissance Challenge,' 'The Rising Tide of Secularism,' 'The Church in the World,' and 'A Renewed Christendom.' They admirably indicate the progression of Dr. Micklem's thought. After outlining his thesis he shows how it is rooted in the Bible and especially in the doctrine of the Incarnation in which 'the transcendent holy finds its perfect embodiment in human terms' and we gain not only a fundamental dogma but an ulti-

mate sociological principle. The traditional one-level order of the old world (Dr. Micklem proceeds), which we might call *Romanitas*, was cleft in twain by Christianity's proclamation of a realm of eternal values (the Kingdom of God) to which man's ultimate allegiance was due. Augustine's 'City of God' showed that citizenship in an early *Polis* could not comprise the whole life of man and provided a blue-print for mediæval Christendom. Here, however imperfectly, we had a synthesis of the spiritual and the temporal within a single all-embracing order of society. Then came the Renaissance. The two realms began to fall apart. Lutheranism, with its emphasis on inward liberty and its political quietism, paved the way for the secular absolutist State of modern times. Calvinism, however, continued in a narrowed field the Catholic tradition coterminous with human life and society.

So, under Dr. Micklem's guidance, we move out into the modern era of secularism and science, of 'economic man' and 'atomic power,' of the omniscient State and Totalitarianism. But, alas, through blood and tears, modern man begins to see that technical mastery which seemed to promise 'a brave, new world' where the sacred had no place, is a double-edged weapon bringing not only blessings but also loss of liberty, a depersonalized humanity and unexampled destruction.

Now, the Church is 'the custodian of the sacred.' What then should be its rôle in the modern world? This is the question Dr. Micklem faces in his seventh lecture. 'What matters primarily,' he says, 'in the Church's mission to the world is the quality and level of its own life.' The Church must be the Church. It must at all cost maintain its own autonomy. It must, above all, present to the world a united front. What of the future? Can the long divorce between secular and sacred be ended? Can we expect a renewed Christendom? Dr. Micklem is not very optimistic. We cannot, he says, hope for a revival of the mediæval

theocracy: what we should aim at is a reassertion of the sacred, in forms appropriate to to-day, in and over the secular realm. On the natural level, we must seek a reconciliation of the claims of science and religion; we must re-establish in society conditions compatible with man's personal rights; we must get back to the soil. Yet the secular can only be redeemed from frustration by the vivifying power of religion. Hence three demands are laid on the Church: (1) It must manifest the authentic power of personal holiness; (2) it must form cells of Christians prepared to live up to the Christian ideals in every walk of life; and (3) it must send out men and women—the apostolate of the laity—resolved to witness for Christ in every place.

A challenging book, well-written, well-documented, well-reasoned; a book which improves as it goes on; not an easy book, for it discusses profound themes, gathers its arguments from thinkers ranging from St. John and St. Augustine down to Tawney and Troeltsch, and handles everything on the levels of the finest Anglican scholarship. But a wise, cultured, deeply Christian book which diagnoses the spiritual disease of our time and prescribes the remedy—'a fresh integration, in terms of our age, of the secular and the sacred, the natural and the supernatural, in a unified order of life and society.'

A. M. HUNTER.

THE SONG OF SONGS.

A new interpretation of the Song of Songs is offered by Professor Leroy Waterman, of the University of Michigan, in *The Song of Songs, translated and interpreted as a Dramatic Poem* (Michigan University Press and Cumberlege; 11s. 6d. net). So far, Professor Waterman contends, no interpretation has dealt adequately with the entire contents of the Song. Thus, the theory now most widely current, that it is a collection of detached love lyrics, sung at weddings, is inadequate because 'over fifty verses center about a lover who is absent and who cannot be reached.' Further, 'that it is not just erotic poetry would appear evident in that eighty-five verses out of one hundred and seventeen represent dialogues between women.' The newest theory, that the Song is a survival of an early liturgy of the fertility (Tammuz-Ishtar) cult, is really 'a reversion to the theory that the poem is an allegory,' and 'the objections to the allegorical approach in general are no less applicable here.'

By the simple expedient of transposing the section 3⁶⁻⁴ to the beginning of the book, Professor Waterman, as his sub-title indicates, proposes to read the Song as a unity, a dramatic poem based upon 'an actual episode at the beginning of Solomon's reign.' The girl (*ra'yathi*, E.V.V. 'my love') was a shepherdess (pointing *ro'yyathi*), and indeed none other than Abishag the Shunammite, who ministered to David in his old age (1 K 1³¹). After the execution of Adonijah, Solomon wanted to take her into his harem, but the girl declined his advances, because she had

already plighted her troth to a country shepherd named Dodai (so pointing and reading as a proper name the Hebrew *dodi*, E.V.V., 'my beloved'). She succeeds in gaining her freedom, and the final scene in the poem (8⁵⁻¹⁴) pictures her in Shunem, arm-in-arm with Dodai. The original poem was composed in North Israel, not long after the disruption of the monarchy. It later passed through the hands of a Judæan editor, who transferred 3⁶⁻⁴ to its present position.

Except that it is a 'dramatic poem,' not a drama proper, this view of the book does not differ in principle from that of Ewald, who saw in it a drama with three principal characters—Solomon, the Shulammite, and her shepherd lover, together with the ladies of the harem. Or better, since it would presumably be recited aloud to an audience, rather than read in silence from a manuscript, Professor Waterman's theory is very similar to that of Gebhardt (1931), who supposed that it was a mime, uttered by one person with voices and gestures appropriate to the different characters. The theory that the poem was written in the ninth or tenth century B.C. must, of course, account for the Greek and Persian words in it. It may well be that the passage (3⁹⁻¹⁰) in which 'palanquin' (Heb. *'appiryon*, Greek *φορείον*) occurs is a later addition—Professor Waterman says of the Judæan editor. Even he does not suggest that 'garden' (Heb. *pardes*, 'paradise,' from Persian) is a gloss. He is therefore obliged to resort to a rather complicated textual emendation. But his theory is attractive because it offers a fresh explanation of something that seems demanded by all the data, namely a relationship between the Shulammite of the Song and the Shunammite of 1 Kings.

C. R. NORTH.

THE RELIGIOUS APPRECIATION OF SCIENCE.

This book, *Science and Humanity*, by the Rev. F. B. Welbourn (S.C.M.; 4s. net), definitely accepts rather than argues for the Christian outlook on the universe. Addressed to those sharing this standpoint it urges a truer estimate of the scientific outlook with which it is in opposition.

It stresses the fact that science and religion are to-day not merely rival theories about the universe but total interpretations which offer to meet the test of action. Science not less than religion is not pure theory but bears on individual behaviour and the social structure. They are rivals in the claim to supply criteria of action.

In the modern world science has moved into a dominant place in education because it offers a technique of living. Theology cannot try to come in afterwards with its criticism. It must recognize that from the beginning science operates as a total philosophy of the universe and that it is with this total outlook that the gospel is concerned. Religion has therefore to scrutinize not the results but the initial assumptions of science.

The gospel, this author maintains, cannot be presented on the basis of the old classical culture

to the modern mind that is steeped in and conditioned by science. To preach to-day requires a mind that, with a basis of Christian dogma, moves on scientific lines. For science offers a new mass of ethical problems arising from the new insights and obligations of a scientific age.

It is in fact in the region of metaphysic and dogmatic theology that the clash with the scientific outlook may occur. But a Christian philosophy that establishes there the relation of human personality to the purpose of a Creator need enter into no conflict about particular results of science.

The book ends with a vigorous assertion that to-day no education in 'the humanities' can reach a complete interpretation of the world. And purely scientific education ignores the regions of value and purpose and human relationships. So the great modern need is to build up a truly comprehensive education relating the science of parts to the knowledge of the whole and stressing the artistic, historical and social implications of science. 'It is certain that the apparent conflict between Christianity and science cannot be solved except by scientists who attempt to understand and criticise the religious character of their own attitudes; and by Christians who enter fully into the cultural atmosphere of the scientific movement . . . assessing its positive contributions . . . before they dare to criticise its limitations.'

On the whole a difficult but suggestive volume.

R. W. STEWART.

ELOCUTION AND THE MINISTRY.

A really important book for those who hope to enter the ministry of the Church is a *Manual of Elocution for the Ministry*, by Mr. Frank Philip, Lecturer in Sacred Elocution in the University of Edinburgh (T. & T. Clark; 6s. net). It would seem perfectly obvious that those who intend to preach would make certain of being able to speak so as to be heard and understood by an ordinary congregation. But as a matter of fact, this is far from being the case. One frequently sits in a pew and finds it impossible to follow the preacher because he does not know how to produce his voice so as to be audible, or because he lifts his voice in the first half of a sentence and lowers it in the second so much as simply to irritate the hearer instead of edifying him. A prominent Scottish layman (who had obviously suffered often) said that the first requisite for preaching was audibility and the second audibility and the third audibility. There are instructors in elocution in every College, but many of the students are foolish enough to treat their instruction with neglect or contempt. The result is that they have failed to learn their business. They imagine that the great thing is to have a message, but what is the good of having a message if you cannot get it over? About three out of every four clergymen, when they want to be impressive, drop their voices. But they are not really impressive, they are only inaudible.

That is why this book is important. If only parsons could be induced to read it and follow

its counsels it would make a really great contribution to the effectiveness of the pulpit. Mr. Philip deals with every aspect of his subject. Indeed, he goes beyond it and gives his opinion on such matters as the order of service, and these deliverances might well have been omitted. But on his own subject he is admirable. No book will take the place of a human guide, for the human guide can enforce his points by actual example. But a great deal could be done by good counsel and scientific exposition. And at any rate no student should ever be licensed until he has shown, in a pulpit, that he can reach an ordinary congregation and speak with clearness and definite articulation.

F. J. RAE.

It is generally recognized to-day that the best way to teach geography is to begin with an exhaustive study of one locality (where the school is situated) and to proceed by stages, spreading out, and at each stage becoming more general and diffuse. History has not yet adopted this plan. It begins with the general and diffuse and seeks its illustrations from the particular and local. A remarkably able and interesting book of local history just published shows, however, what can be done on the geographical plan. It is *Christianity in Southern Fenland*, by the Rev. R. F. McNeile, M.A., sometime Tutor of Christ Church, Oxford, with a Foreword by the Bishop of Ely (Bowes & Bowes; 12s. 6d. net). The locality dealt with is the Fen country, though the story goes a little beyond that. But the point is that the author traces the development of religious life in the Southern Fenland and shows how it fits into the background of Church life in England. The book covers a period from the Danish invasion to the Restoration, and with its story combines a delightful informality in anecdote and style. It is one of those thorough pieces of scholarly research which does not lose itself in swamps of dullness but contains precious material for the writing of general history. It is extraordinary how vivid a light it throws on books like Green's 'History of England,' dealing with the same period. It would not be a bad plan, both for interest and serious study, to proceed from the reading of this book to the relevant volume of Green.

The Vice-Principal of Wycliffe Hall, Oxford, the Rev. J. P. Hickinbotham, M.A., has published an admirable study of the Church of England's theological attitude to the problems of Reunion and Intercommunion, with special reference to the South India Union—*Conditions of Fellowship* (Church Book Room Press; 3s. 6d. net). He examines the Church's policy on these subjects from the sixteenth to the nineteenth centuries, and then turns to the Lambeth Conferences. His final conclusion is that the South India Church should have full fellowship with the Church of England.

The Bishop of Worcester, the Rt. Rev. W. Wilson Cash, D.S.O., O.B.E., D.D., writes with authority—as a former missionary himself and as for sixteen years General Secretary of the C.M.S.—when in his pamphlet *In the Power of the Spirit* (Church Missionary Society; 2s. 6d. net) he calls, in view of the Third Jubilee of the C.M.S., for ‘a deep search for the evidence of the work of the Holy Spirit’ and for ‘a fresh out-pouring of that Spirit.’ ‘The voice of the Spirit in the Church,’ he says, ‘is the one hope for the future, the secret of blessing and power.’ And he, like so many others who speak under the inspiration of the Holy Spirit to-day, sees clearly that the one source of unity is that Holy Spirit which has created the Young Churches.

Those who wish to gain some authentic knowledge of it in little space cannot do better than turn to Mr. C. H. S. Ward’s *Buddhism*, of which a revised edition has now appeared (Epworth Press; 7s. 6d. net).

The bold claim made for it on the cover and in the Preface that ‘the whole ground of Hinayana Buddhism is covered’ is an audacious one, and must not be taken too literally. Yet, in a sense, it is true. For an extraordinary number of the central and vital matters are handled with skill and knowledge in the course of no more than some one hundred and twenty pages. Nor is there any huddling or confusion. There are dark and difficult things in Buddhism. But here they are set down with a deftness and lucidity that are enviable; and nothing is shirked or avoided.

The little book falls into three parts—the life and ministry and death of Buddha; the doctrines and way of salvation; the order of the disciples, and the development of Buddhism; together with a useful bibliography for those who wish to press on further.

This is a first volume on the *Hinayana*, to be followed by a second on the *Mahayana*. One wonders whether this sure-footed guide can be as successful with that multi-sided and protean thing. But one has hopes. In any case, the present venture has been most successful, and is to be highly commended. It is heavily and wisely documented.

Do you know what the ‘Ecumenical Movement’ is? What the ‘Faith and Order’ and ‘Life and Work’ Movements are? What is the real significance of Amsterdam? And what led up to it? These and other relevant questions are answered in a pamphlet, *On the Road to Amsterdam*, by the Rev. O. J. Beard, B.A. (Independent Press; 1s. net). Of course it is at Amsterdam the World Council of Churches has met for the first time, and this meeting is the result of a fairly long history of effort in the cause of the unity of the Church. The main theme of discussion at Amsterdam was ‘Man’s Disorder and God’s Design,’ but the real significance of this great Assembly of delegates from all the churches (except one) is that it aims at Christian unity. Mr. Beard tells

the story of the Movements that led to the formation of a World Council of Churches briefly but sufficiently. His narrative is illustrated by a series of diagrams, and readers will find in the booklet intelligent guidance which will enable them to understand what is going on in the Amsterdam Assembly.

He is a brave man who would contest the truth of the evolutionary hypothesis to-day. But that, and nothing less, is what Dr. Robert E. D. Clark, M.A., does in *Darwin: Before and After* (Paternoster Press; 6s. net). Whether you agree with him or not, his book is a fascinating one, for it contains the story of evolution from a period very long before Darwin. The idea appears in many ancient writers, but it was what may be called the circumstantial evidence provided by Darwin’s researches which stamped it with scientific authority. Dr. Clark contends, on the contrary, that evolution is in conflict with the fundamental ideas of all scientific thinking. And, in case any one hastily stamps this as simply obscurantist, it should in fairness be said that in this book the author shows himself to be thoroughly acquainted with the progress of science and the facts on which scientific theory must be based. And whether you are a doubter or a believer, as regards this particular doctrine, you will enjoy the survey of the history of scientific speculation given us here.

Most people know William Law solely by his ‘Serious Call,’ and few people know his many-sidedness. Dean Inge says of him that he is ‘the foremost of our mystical divines,’ and Evelyn Underhill went further when she wrote: ‘William Law, so far as I know, is the only spiritual thinker of the first rank among the English mystics of the post-Reformation Church.’ But he is more than that, as Mr. Arthur W. Hopkinson shows in his admirable work, *About William Law* (S.P.C.K.; 8s. 6d. net). Mr. Hopkinson sub-titles his book ‘a running commentary on his works,’ and the titles of his chapters indicate the variety of Law’s interests and intellectual activities: ‘The Controversialist, the Moralist, the Mystic, the Theologian.’ The particular claim of this book to notice is that, while most works on Law deal with one side or other of the man and his writings, this work deals with all sides. It is not an exhaustive treatise but a simple record of the impression made on one reader by a careful study of the nine volumes of his works. This is the professed aim of the writer. But, of course, it is far more and deeper than a mere impression. Those who are attracted to Law by his ‘Serious Call’ will find in this new study an impulse to further research. And those who were bored by the ‘Call’ will perhaps be induced to learn how much greater a man Law was than they suspected. At any rate scholarship, devotion, psychology, and mysticism will all profit by a perusal of a book which is both thorough and sympathetic, a serious and rewarding exposition of one of the greatest of our devotional and mystical classics.

Unsolved New Testament Problems.

The 'Son of Man' in the Old Biblical Literature.

BY THE REVEREND MATTHEW BLACK, B.D., PH.D., D.LITT., THE UNIVERSITY OF LEEDS.

WITHIN the Old Testament and the Pseudepigrapha of the Old Testament¹ no theological conception is more characteristic than that of 'Son of Man.' Originally a poetic synonym for man as such, 'son of man' might refer to him both in his creaturely insignificance before God, but also in his divinely appointed human dignity over against the rest of creation (Ps 84.⁵). In the Book of Ezekiel, the expression occurs as a form of address by God to His prophet, and as such, in Ezekiel's exalted style, it is a peculiarly fitting one, for the prophet is at once addressed as mere man, confronted by the Divine majesty, yet at the same time as one raised by God to the dignity of a divinely inspired 'manhood.' Moreover, Ezekiel is a 'son of man' burdened with a message not only for Israel, but for mankind; he speaks, not for a nation, but for Man.²

An important extension of the usage appears in Ps 80, where the nation is personified as God's 'right-hand man,' 'the son of man whom thou madest strong for thyself' (or 'secured for thyself'), i.e. that branch of the human family appropriated by God for His Divine purpose in history. The 'Son of Man' has become a collective symbol for Israel.

It is this symbolic meaning which we next encounter in the famous vision of Dn 7, of one coming with the clouds of heaven 'like unto a son of man' to receive an eternal kingdom. The interpretation of the vision is quite explicit; and as if to leave no vestige of doubt, it is repeated at vv. 18.²² and 27. In all three places, 'the saints of the Most High' take the place of 'one like unto a son of man.' The Son of Man is the glorified Israel in the coming eschatological Kingdom.

Nevertheless, from time immemorial, Daniel's Son of Man has been interpreted of an individual, the coming supramundane Messiah, and there are still exponents of this view.³ The Messianic theory is endlessly arguable, but where so much uncertainty exists, most exegetes, while acknowledging the wealth of possibility and the impressiveness of tradition, prefer to adhere to the first interpretation.

¹ In applying to these writings together the description 'the Old Biblical literature,' I have adopted a suggestion in E. Stauffer's recent *Theologie des Neuen Testaments* (1947).

² Cf. G. S. Duncan, *Jesus, Son of Man*, 146.

³ Cf. Oesterley, *The Jews and Judaism during the Greek Period* [1941], 152 ff.

Whatever it is, symbol or reality, Daniel's visionary figure, in its apocalyptic setting of a majestic Judgment, contains implicit within it an emerging ideal. Not all interpreters will find themselves agreeing with Professor G. S. Duncan's statement that, in the Daniel vision, '... the establishment of God's Sovereignty demands that man shall become the sort of being that God meant him to be and so attain under God to a position of Lordship in the Universe.'⁴ But these words do bring out a feature of the vision which ought not to be overlooked: the contrast between empires symbolized by monsters on whom an eternal judgment is pronounced, and a kingdom or a King who is 'like unto a son of man' cannot be without significance. The Son of Man has become an apocalyptic symbol, but one that is laden with the meaning and associations of the expression in prophetic Scripture.

Does Daniel's Son of Man owe anything to non-Jewish Oriental religions? Has an Oriental myth of a heavenly man been converted into an apocalyptic symbol? The view has been persuasively argued by several distinguished scholars.

There is undoubtedly a resemblance between Dn 7 as a whole, as well as in points of detail, with the Babylonian myth of the conflict between the primordial monster Tiamat and the mythological hero Marduk:⁵ the four winds that stir up the sea play a part in the Babylonian myth, as does also the process of 'stirring up' the deep;⁶ the fangs and talons of the monster, to which Daniel gives prominence, are also pronounced features of the Tiamat dragon.⁷ Moreover, the conception of a heavenly man can be traced in Iranian sources: J. M. Creed (following Gressmann, Bousset, and others) has called attention to similarities between the Daniel figure and that of the mythological Gayomard, a quasi-divine being called 'the righteous Man,' whose duty it apparently was to keep the Evil One and his confederate demons in impotent confusion for three thousand years, at the end of which Gayomard perishes. But at the Resurrection, which

⁴ *Op. cit.*, 137.

⁵ See C. Kraeling, *Anthropos and Son of Man* [New York, 1927], 145 ff.

⁶ Cf. S. Langdon, *The Babylonian Epic of Creation* [1923], 133.

⁷ Cf. Kraeling, *loc. cit.*

is to be brought about at the end of the world by the Zoroastrian Soshyans, the bones of Gayomard are to be raised first: 'Soshyans the victorious' is then empowered to hold Judgment, and men are finally judged for their good and evil deeds in life.¹

Creed finds nothing inherently improbable in the suggestion that the conception of the heavenly man entered Judaism from such sources. It is certainly evident that we are moving here within the same world of apocalyptic eschatology familiar in late Judaism;² and it is difficult to deny outright that Persian ideas have inspired the Daniel figure. Nevertheless, the extent of direct borrowing and influence, apart from the central eschatological ideas (resurrection, judgment, etc.), is negligible. Eschatological ideas, destined to become classical, have been stripped of their mythological wrappings and pressed into the service of ethical monotheism; in particular, Daniel's Son of Man is not mythology, but symbolic eschatology.

Next to Daniel, the so-called Similitudes of Enoch, a small self-contained and reputedly pre-Christian Jewish apocalypse found only in the Ethiopic version of 1 Enoch, have been almost universally regarded, since R. H. Charles set the fashion, as marking the next stage in the development of the Son of Man conception within apocalyptic Judaism.

Most critics are agreed on an originally Jewish sub-stratum to the work (a Hebrew or Aramaic original is certain), and on a date at least within the New Testament period: disagreement begins with attempts to distinguish Jewish from allegedly Christian elements, and this complicated operation on a confused Ethiopic text has led one writer at least recently to reject the evidence of the Similitudes for pre-Christian Jewish ideas as completely untrustworthy and 'quite inadequate to prove anything.'³

The main theory of Christian interpolation is that of the Norwegian scholar Nils Messel, who confined the genuine Son of Man passages in 1 Enoch to a few verses (46³⁻⁴ 48³), on the basis of which he was able to maintain that, as in Daniel, the Enoch Son of Man was nothing more than a symbol of Israel, or rather of an Elect Community within Israel called 'the elect' or 'the righteous.'⁴

One is perhaps inclined to be doubtful of a hypothesis which depends on a process of such extensive obelizing. It has been rejected on other grounds by the most recent student of the Simi-

tudes, the Swedish scholar Erik Sjöberg.⁵ The last word has probably not been said on the question, but it is important to notice that all the alleged Christian elements are in the Ethiopic translation and not in the contents translated into Ethiopic. It is very doubtful if, by themselves, formal Christian elements of this kind are sufficient to prove Christian tampering with contents. What is required is that some one should point to features unambiguously Christian in the latter; and it is just this which scholars have found so extraordinarily difficult to do, for, as Charles and many others have impressively pointed out, there is not a single detail in the whole work which is remotely reminiscent of the history of the Christian Son of Man, a circumstance unparalleled in Christian apocalypses.

Nevertheless Messel must be taken seriously, and particularly his view that the Enoch Son of Man is a collective symbol. He makes much, for instance, of the identity of the name 'The Elect One' (an even more frequent designation of the coming World Judge and Deliverer than Son of Man) with the name given to the new Community, 'the elect ones'; and in several other respects there is a no less remarkable identity between the functions and character of the Son of Man or Elect One with those of the Elect People.⁶

A similar view was maintained independently by Professor T. W. Manson, who also regarded two other designations of the Son of Man in the Similitudes, 'the Righteous One' and 'the Anointed One' as collective terms.⁷

Obviously, however, this problem—and it is the major theological issue of the whole work—must await the solution of the prior literary problem. Into that, it is impossible to enter here: in the judgment of the most recent student of it, the Similitudes are not just a loose aggregate of unrelated apocalyptic fragments, but with the exception of some four Noachide passages, a literary unity.⁸ Moreover, it is, as such, a pre-Christian Jewish apocalypse, most probably coming from the period of the first Roman procurators (c. 40–38 B.C.).⁹

Before we turn to the main evidence for its Jewish character, a more general Jewish feature of the work is worth noting. The Enoch Similitudes, in particular the Son of Man passages, resemble nothing so much as an apocalyptic poetic Midrash on Dn 7, parallel to other such Midrashim (Jubilees, though a prose work, is the most obvious

⁵ *Der Menschensohn im Äthiopischen Henochbuch* [Lund, 1946].

⁶ *Op. cit.*, 35 ff.

⁷ *The Teaching of Jesus*, 228 ff.

⁸ Sjöberg, *op. cit.*, 33 f. Cf. Dr. John Bowman, *The Background of the Term 'Son of Man'*, *THE EXPOSITORY TIMES*, lix. [August, 1948], 286.

⁹ *Op. cit.*, 39.

¹ See 'The Heavenly Man' in *J.T.S.*, xxxvi. 123 ff., where references to the earlier literature will be found.

² Cf. Creed, *op. cit.*, 132.

³ J. Y. Campbell, 'The Origin and Meaning of the Term Son of Man' in *J.T.S.*, xlvii. 146.

⁴ *Der Menschensohn in den Bildreden des Henoch* [Giessen, 1922] (Beihefte zur *Z.A.T.W.*, 35).

parallel). In the opening verses of the first Son of Man Similitude the very language and imagery of Daniel are employed :

*And there I saw One who had a head of days,
And His head was white like wool,
And with Him was another being, whose countenance
had the appearance of a man,
And his face was full of graciousness, like one of the
holy angels.*

The midrashic problem with which the author starts is stated in the next verse : ' And I asked the angel who went with me . . . concerning that Son of Man, who he was. . . . And he answered and said unto me :

*This is the Son of Man who hath righteousness,
With whom dwelleth righteousness,
And who revealeth all the treasures of that which is
hidden,
Because the Lord of Spirits hath chosen him. . . . '*

The rest of the Similitudes contain variations on this theme, within the setting of a vast cosmic Judgment Drama, in which the Son of Man or the Elect One assumes the majestic rôle of Vice-regent of the Almighty (in Daniel God is Himself supreme Judge), and the Deliverer of the elect. But it is not till the last chapter that the final answer of the Midrash is disclosed, and it is one which guarantees its thoroughly Jewish character and inspiration, for there the Coming Son of Man is identified with a historical personage, who is not Jesus of Nazareth.

The view of the closing chapter to which I refer was brought to the notice of British scholars mainly through Rudolph Otto's *The Kingdom of God and the Son of Man* :¹ it has been re-examined and re-stated in its full significance in Sjöberg's recent work.² In the concluding Similitude, which Otto regarded as the climax and dénouement of this particular version of the Enoch Paradiso, Enoch is carried up to the Heaven of Heavens, where, in the presence of the Archangels, he is confronted by the Head of Days in Person, who addresses him :

*Thou art the Son of Man who is born unto righteousness,
. . . And the righteousness of the Head of Days forsakes thee not.
. . . All shall walk in thy ways, since righteousness never forsakes thee,
With thee will be their dwelling-place, and with thee their heritage,
And they shall not be separated from thee for ever and ever.*

R. H. Charles, following the German scholar Appel, and for what seemed excellent reasons, decided to

emend all the second persons of the Ethiopic text to third persons, even though his new text, printed in the translation in heavy type, was purely conjectural and without any support in MS. authorities.³

But this apotheosis of Enoch (for it amounts to such) is fully corroborated by subsequent Jewish tradition. We find the elevation of Enoch to angelic status (with an *anointing* ceremonial) recorded again in the Slavonic or 2 Enoch,⁴ and in the Hebrew *Sepher Hanoach* or 3 Enoch,⁵ the oldest portions of which, dealing with Enoch's quasi-deification, have been assigned to the end of the first and the beginning of the second centuries A.D.,⁶ Enoch, in this divine rôle, is elevated to a position next only to the Almighty Himself, and designated ' the Lesser JHWH ' (xii. 5, with which Odeberg compares ' the Lesser IAO, ' a title of the Gnostic *Anthropos*). He occupies, it is true, a lower Throne, and differences from the 1 Enoch Son of Man are as significant as resemblances, but there can be no doubt about the identity of the two figures or the literary dependence of 3 Enoch on the Similitudes.⁷ The deified Patriarch was, in fact, the centre of a cult, where he actually appears to have been worshipped (his worship is forbidden in the Talmud), and to have become a divine-human Mediator between God and man.⁸

Odeberg has succeeded in tracing the literary origins of the cult back into the New Testament period. Was the worship of the Son of Man Enoch (cf. 1 En 48⁵), and, in particular, the religious faith which looked to him as coming Deliverer and Judge, known in similar circles of apocalyptic Judaism before Christ ?

Sjöberg believes that the Similitudes were known in Palestinian circles in the first century B.C., and (as Charles also maintained) to Jesus and His Apostles.⁹ The alternative is to explain the Enoch cult (and dependent literature) as representing the ricochet, so to speak, of apocalyptic ideas, originally Jewish and inspired mainly by Daniel, back into certain esoteric Jewish circles from Apostolic Christianity itself.¹⁰

While admitting the final identification of the Son of Man with Enoch, Sjöberg assumes throughout that the Son of Man in the Similitudes is a

³ *The Book of Enoch* [1912], 144 ff. ; cf. Sjöberg, *op. cit.*, 154 ff.

⁴ See Charles, *Apocrypha and Pseudepigrapha*, ii. Ch. 22, p. 442 ff.

⁵ Ed. Hugo Odeberg, *3 Enoch or The Hebrew Book of Enoch* [Cambridge, 1928].

⁶ The earliest strata are at chs. iii.-xv. ; cf. especially, Odeberg, 42, n. 3.

⁷ Odeberg, Introduction, 43 ff.

⁸ Cf. Odeberg, *loc. cit.* Enoch is identified with Jacob's ladder in Gn 28 ; cf. Jn 1⁶¹.

⁹ *Op. cit.*, 39.

¹⁰ Cf. Odeberg, 26.

¹ Eng. ed. [London, 1938], cf. 201 ff.

² *Op. cit.*, 146 ff.

pre-existent supernatural being before he becomes united, in some mysterious way beyond our comprehension, with the exalted Patriarch. In his supra-mundane character there is detected the influence of the Oriental belief in a heavenly man. How the final union of this heavenly being with Enoch takes place is the insoluble riddle of the Similitudes.¹

Apart, however, from a general resemblance between the Son of Man and the heavenly man of the East, the apocalypse is innocent of any similarities in mythological detail. Features of this kind do reappear in the Gnostic Anthropos, and in Manichaean and Mandæan forms of the Primæval Man belief; the cult even affected rabbinical Judaism, and 3 Enoch is not free from its influence. But it is a quite different picture we encounter in the Similitudes, one which has been so completely assimilated to Biblical ideas that it emerges a new creation, a chaste and noble figure of righteousness, wisdom, and compassion, shorn of all the extravagant myths of the polytheistic East.

Moreover, this process of assimilation has gone further than Sjöberg has realized.²

What grounds are there for the assumption that the Son of Man is a pre-existent supernatural being *before the identification with Enoch*? The passage which is quoted to prove the pre-existence of the supernatural Son of Man occurs at ch. 48 (regarded by Messel as Jewish):

*And at that hour the Son of Man was named
In the presence of the Lord of spirits,
And his name before the Ancient of Days.
Yea, before the sun and the stars were created,
Before the stars of heaven were made,
His name was named before the Lord of spirits.*

There is nothing in these words to suggest that the Son of Man was a pre-existent supernatural being before Creation, if later Jewish Messianic or Christological beliefs are not read into them. All that is said is that the *name* of the Son of Man was known from the beginning (Enoch?).³ In that case, there is no supra-mundane being in the Similitudes till the apotheosis of Enoch, only a transcendent ideal of a Son of Man, all-righteous, all-wise, gracious, and compassionate.

That ideal figure is, as we have seen, associated in the closest possible way with the ideal society he is to found. Is it conceivable that the Son of Man, even identified with Enoch, is still a symbol of the Elect Community? According to the late Dr. Wheeler Robinson's conception of corporate

personality, '... the whole group, including its past, present, and future members, might function as a single individual through any one of those members conceived as representative of it.'⁴ The patriarchs do stand for Israelite clans in the Old Testament. Was Enoch the spiritual Israel, yet at the same time its Head? There certainly can be no question of the Enoch Son of Man being merely a symbol of Israel, for however close the resemblances, the Elect One and the elect are clearly distinguished from each other (cf. 51^b).

This distinction between the Elect One (or the Son of Man) and the elect becomes even clearer if the Son of Man in the Similitudes is regarded as Messianic. The fact that Enoch himself may be the Son of Man, yet is nowhere exalted to Messianic honours in the later Jewish sources, is of little moment; Jewish tradition was almost bound to be modified in just this connexion through the impact of Christian beliefs about a Son of Man Messiah. In the post-Christian Jewish apocalypses of 4 Ez 13^a and the Sybillines (bk. v. 414 ff.), the Daniel figure has definitely become the supra-mundane Messiah.

Until recently, the Messianic character of the Son of Man in 1 Enoch has been almost universally accepted. It has been challenged in Sjöberg's recent work: 'We have to do in 1 Enoch with a quite exceptional Redeemer-figure (*Erlösergestalt*). In the apocalyptic circles out of which 1 Enoch has come, one knew of a heavenly being, a heavenly "Man," who at the End-time was to be the Judge of sinners and the Deliverer (*Erlöser*) of the righteous; and for this heavenly man one could use in its apocalyptic connexion the designation "the Son of Man," i.e. "the Man," *Barnasha*. Divorced from this apocalyptic context this designation had no meaning. It could not therefore be applied to another Messianic conception which did not belong to this context and still remain comprehensible.'⁵

But is there no connexion at all in the Similitudes with Messianic beliefs? Sjöberg is obliged to admit that the two passages where the Son of Man is called 'the Anointed One' (48¹⁰ 52^a) are 'testimony to a certain connexion with national Messianic hopes.'⁶ In *Jesus the Messiah*,

⁴ *Werden und Wesen des Alten Testaments* [1936] (ed. J. Hempel), 49. Cf. A. R. Johnson, *The One and the Many in the Israelite Conception of God* [Oxford, 1942].

⁵ *Op. cit.*, 58 ff. (Translation mine.) Sjöberg assumes the possibility of the title *Barnash* in Aramaic. Cf. 40 ff. Linguistic objections to it are largely imaginary. *Barnash(a)* can become a title just as *Anthropos* can in Gnosticism. The Biblical associations of the former were sufficient by themselves to surround it with an aura of distinction. Cf. G. S. Duncan, *op. cit.*, 136.

⁶ *Op. cit.*, 144.

¹ *Op. cit.*, 187; cf. 180.

² For the suggestions which follow, I am deeply in debt to Professor T. W. Manson, who made them to me in a recent interchange of books and views. Responsibility for the following interpretation of 1 En 48, however, I bear alone.

³ Cf., however, Bowman, *op. cit.*, 288.

Professor William Manson has drawn attention to a number of parallels between the Similitudes and Messianic passages in prophetic Scripture, some referring to the Davidic Messiah, others to the Servant of the Lord in the Second Isaiah.¹ Perhaps the most striking is 48⁴ (cf. Is 42⁶ 50⁴ 61¹⁻²):

*He shall be a staff to the righteous whereon to stay
themselves and not fall,
And he shall be the light of the Gentiles,
And the hope of those who are troubled of heart.*

¹ 173 ff. Sjöberg finds no trace of the idea of a suffering Son of Man in the Similitudes; cf. 116 ff.

If these verses are genuine, then Isaiah as well as Daniel has been the inspiration of the Similitudes; and we have here the beginnings of a synthesis between the Daniel Son of Man and Messianic ideas inspired by prophetic Scripture.

Moreover, in this outstanding passage, we have to do with an ideal, like that of the Second Isaiah but unlike any implicit in Daniel, which has begun to transcend national frontiers; as in Ezekiel, the Son of Man speaks for Man. And for all His Divine majesty as World Judge and Deliverer, He remains, like Isaiah's Servant of gentle will, a human figure.

Punishment—Retributive or Reformatory?

BY THE VERY REVEREND J. S. MACARTHUR, D.D., THE COLLEGE, MILLPORT.

IN recent discussions on the Criminal Justice Bill, both in Parliament and in the Press, it has been taken for granted that reformation rather than retribution should be the aim of the penal system. There was sometimes a rather half-hearted admission that punishment might legitimately have a deterrent function, but that does little to modify the general principle, for deterrent punishment can be regarded as being reformatory by anticipation. Those who are deterred from wrongdoing by the threat or the spectacle of punishment have had their outlook changed in much the same way as the actual offender who has profited by his punishment. Therefore in spite of that apparent concession the retention of any retributive or vindictive element in punishment is regarded as primitive and uncivilized, a relic of savagery that should be forgotten in the administration of justice.

The idea that punishment is retributive is undoubtedly a primitive one and has been held accountable for much of the cruelty that has accompanied the infliction of punishment among barbarous peoples, but it is more than questionable whether the attempt to eliminate the retributive element from punishment really has humanitarianism as its motive and whether it is a mark of advancing civilization. What is barbarous as well as primitive is the exaction of vengeance by individuals, the sort of thing that led to feuds of blood-revenge being perpetuated from generation to generation, bringing insecurity into the life of the community, and indefinitely multiplying deeds of violence. The *lex talionis* of an eye for an eye and a tooth for a tooth was meant to ensure that there would be no attempt to exact

retribution with interest for wrongs done, and that the infliction of punishment should be taken out of the hands of the individual and placed in those of the community, for the wrong done to an individual member of the community came to be seen as a wrong done to the whole community. It is in the transference of the right to punish from the wronged individual to the community that the movement from barbarism is to be seen rather than in the jettisoning of the retributive element in punishment, and those who maintain that the essential aim of punishment is to deter or to reform would do well to consider carefully whether their logic is leading them. (Cf. Leonard Hodgson, *And was Made Man*, 79-86.)

If punishment is essentially reformatory then it must not be inflicted unless there appears to be a reasonable chance of reforming the offender. That of course is an argument against capital punishment, but there are better ones. If it is conceded that punishment may legitimately be deterrent then its scope will be considerably widened, but it will still be true that unless the punishment of a wrong-doer seems likely to reform him or to deter others from falling into evil ways he must be allowed to go unpunished, and his wrong-doing may establish a precedent which no well-ordered community can contemplate without misgiving. The community will have failed to disown the wrong committed, and the failure sets up a stumbling-block in its path.

Retributive punishment, on the other hand, aims at bringing home the offence to the offender in such a way that the community disowns it, removing the stumbling-block from its path, and, it may be, from that of the offender himself.

Should this happen then the reformation of the wrong-doer will be a by-product of the retribution exacted by the community. Failure of a community to react to offences committed by its members is moral failure, and although few communities are sufficiently civilized to be beyond the danger of vindictiveness (in the bad sense) in the infliction of punishment an appreciable residue of genuine moral indignation will remain when this primitive lust for vengeance, this *Schadenfreude*, has been eliminated.

That wrong-doers should be reformed is highly desirable, but this secondary aim of punishment should never be allowed to assume priority over the retributive aim, the insistence on the vindication of righteousness by the community, and the by-product of reformation is more likely to be found when the offender recognizes his punishment as the just retribution for his offence. On the other hand, punishment that aims at being reformatory may very well miss its mark because evil-doers, as the Psalmist observed long ago, hate to be reformed. Is that just part of their perversity, or could they perhaps make out a good case for their resentment? Philosophically articulate wrong-doers are comparatively rare, and so the resentment at reformatory punishment usually lacks neat and convincing formulation, but there is a soundly based instinct among those convicted of wrong-doing that while society has the right to exact retribution for contravention of its laws it is guilty of gate-crashing when it attempts to control the thinking and willing of its citizens by legislative action, for that is what reformatory punishment comes to.

The wrong-doer who hates to be reformed may have even more to say for himself. He may, for instance, point out that if the community has the right to reform him, prevention is better than cure, and that the formation of personality no less than its reformation should be the object of legislation, that the State has the right, not only to direct its erring members into right paths, but also to prescribe to all its citizens the particular ways in which they are to be good. Thus the conditioning and regimentation of the whole of life becomes the ideal function of the laws and more particularly of the penal system of the community.

If it be objected that such fantastic deductions from so enlightened a principle as that of reformatory punishment are only the amusement of text-book moralists, and that the common sense

of practical politics will show a healthy disregard for such logic-chopping, the reply is that just such deductions are the practical politics of the Totalitarian State, where everything that is not forbidden is compulsory. The insistence on the essentially reformatory character of punishment is therefore ominously symptomatic in an age when all the tendency of legislation is to enlarge the powers of the State at the expense of the liberty of the individual. Humanitarian in appearance it is totalitarian in its effect, and, paradoxical though it be, the failure to regard punishment as essentially retributive is at the root of much of the brutality practised by the totalitarian regimes. They punished and still punish, not for the sake of disowning wrong-doing, but in order to condition or to 'reform' their citizens. An instructive example of the lengths to which penal legislation could go in mental conditioning was provided in pre-war Japan where 'dangerous thoughts' were punishable, and plenty of instances of the same sort of thing are to be found to-day without going so far east.

Why is it that we so often feel uneasy and even nauseated by the moralizing observations sometimes addressed from the bench to the prisoner at the bar? It seems to be unsporting, like hitting a man when he is down. If we put our objection that way we need not be surprised at being accused of muddle-headed sentimentality, for it is surely right that a magistrate should desire the reformation of the prisoner whom he is sentencing. Yet our revulsion from magisterial moralizing is based on the instinctive belief that the judge should do one thing at a time. When he has delivered a just sentence he has vindicated the Law. That may have the effect, as a by-product, of reforming the prisoner. The judge may wish to do more than this towards the reformation of the convicted man, but he cannot do so as judge. He can only do it by entering into personal relationship with the prisoner. The achievement of such personal relationship may be beyond his power, but without it the attempt to reform is an impertinence. In a Christian community there will always be those who are willing to face the cost of this personal relationship with wrong-doers, but their difficult and delicate task will not be made any easier if they undertake it as representatives of the State which exacts the retribution.

In the Study.

Virginitas Puerisque.

The Telephone Exchange.

BY THE REVEREND A. F. MARSH, BOURNEMOUTH.

'Abide in me . . . for without me ye can do nothing.'—Jn 15⁴⁻⁵.

I WAS shown round a telephone exchange the other day. The tour began in the Switch Board Room where about thirty men and women operators sat busily answering the subscribers' calls and connecting them with the numbers they wanted. They were grouped in different sections, some were dealing with local calls, others with long distance calls, others answering inquiries and linking up junctions with all parts of the United Kingdom and even with other countries. Little lights about as big as sixpences flashed on the small table at which the operator sat and these little lights meant that a subscriber wanted to make a call. The operator then asked for the number and pulling up the appropriate cord placed it in a socket on a large board right in front of him and so made the connexion which caused the bell to ring at the other end. It all seemed so easy, and I was told it was, but I don't think it was quite so easy as it appeared. The thing that impressed me was the efficiency, politeness, and helpfulness of those operators. Their minds were intent on what they were doing, and in what seemed to be no time at all the different lines were connected.

From this room we went into what is called the Apparatus Room where we were shown the little meters which recorded all the local calls, and where a set of instruments with various leads and sockets was installed to deal with the faults that sometimes occur. Occasionally telephones are out of order and as soon as this is reported this particular section is informed and a man puts the lead into various sockets to find out what is wrong. Maybe the line has insufficient power, or perhaps it is earthing, and so on. In a little while the officer can usually discover what is wrong and tell the linesman where to go to correct the trouble.

Then we went down to the basement of the building where we saw what I suppose would be called the Generating Room. There we saw a turbine working ever so smoothly, and various clock-like instruments were recording the power of the electricity. I was told that here the batteries were charged that made the telephone service work.

All this made me think about our lives as disciples of Jesus Christ. I remembered that we are the operators in His exchange. We are supposed to be able to make the contacts that link men and women, boys and girls, to one another and to God. And remember, as operators we are expected to be efficient, helpful, polite, and intent on what we are doing. In the telephone exchange

they get all sorts of calls—some are private family calls, others are business calls, and others are emergency calls that fetch the Fire Brigade and the Ambulance. We get the same kind of calls in the service of Jesus for His is the message that links families together, that makes the true standards of work and service, and that meets us in all the emergencies of life, when we are tempted, when we are worried, and when we need help quickly. I remembered, too, that sometimes we discover 'faults' in the line, things go wrong and we wonder why, and when we are willing to let our lines be tested we can see the reason as quickly and as easily as the telephone engineer. We see that we are 'losing power' and 'earthing' when selfishness, prejudice, and unkindness have been allowed to creep into our lives. And, like the telephone exchange, the most important place is the Power House where the batteries are charged; for unless we keep ourselves constantly up to standard by the incoming of new life and power we become run down and are unable to be of service. No matter how elaborate the exchange, how keen and intent the operators, how efficient the engineers in detecting the faults, and the linesmen in repairing them, it would all be useless unless the batteries were kept charged. That is just as true of us and that is why Jesus said 'Abide in me . . . for without me ye can do nothing.'

The Splinter and the Plank.

BY THE REVEREND GEORGE E. DIGGLE,
KING'S LYNN.

'Take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.'—Mt 7⁵ (Moffatt).

The Deans were a jolly, happy family. There were four of them—father and mother, Tom aged ten, and John aged four. One Sunday, after attending morning service, they were enjoying dinner together. For these hard times it was a very good dinner—roast beef and Yorkshire pudding, potatoes and cabbage (both grown by father on his allotment), lots of thick rich gravy made with Bisto, and there was apple pie and custard to follow. The walk to and from church had given them all good appetites, and for a while all four were too busy to talk. Then Tom, the edge taken from his hunger, paused and said, 'Dad, what's a mote? I mean the thing the minister read about in the Lesson this morning. He said that if you had a beam in your eye you had to get that out first before you take the mote out of your brother's eye. What did he mean? Has John got a mote or a beam in his eye?' Father swallowed a piece of Yorkshire pudding, and began, 'Well . . .' and Tom returned to his

food while he waited for father to explain. 'Well,' said father again, 'you must remember that the version of the Bible we use most often was translated into English over three hundred years ago, and during that time some words have fallen into disuse. That's why you sometimes find certain passages difficult to understand. Now this word . . . ' But here father was interrupted by a shrill clear voice. It was little John. He had stopped eating and was pointing his fork accusingly at his big brother. 'Tom,' he piped, 'YOU'VE DROPPED SOME CABBAGE ON THE FLOOR.' Father ceased his explanation and looked under Tom's chair. Mother did the same. John had spoken the truth, and there on the carpet lay a small piece of cabbage. 'Dear me,' said mother, 'pick it up at once before some one treads it into the carpet. And *do* try to be more careful. You're getting to be quite a big boy now.' Tom accepted the rebuke in silence, picked up the bit of cabbage, and putting it on the side of his plate, went on eating his dinner.

Little John looked expectantly at his mother, hoping to be praised for pointing out his brother's fault, and for saving a piece of cabbage from being trodden into the dining-room carpet. But, to his surprise, his mother was looking quite sternly at him, at least, as sternly as she could, for the sight of his jolly, round, rosy, innocent, little face made it hard for her to feel cross with him. The reason for mother's stern look was this. When she had looked under Tom's chair, she had also looked under the chair occupied by the little chap who had been so particular about his brother dropping even a little piece of cabbage on the dining-room carpet. And under John's chair mother had seen, not a little cabbage only, but potato as well, and some spots of gravy too, not to mention a whole lot of bread crumbs! 'John,' she said, as sternly as she was able to do, 'look under your own chair, and before you find fault with Tom again, make sure that you aren't even worse. It's true that Tom *did* drop a little cabbage under *his* chair, but nearly enough food to feed the whole family is under *your* chair!' John's mouth opened in amazement, and, peeping down, he saw that what mother had said was quite true. For the rest of that meal no more interruptions came from John.

Father was smiling broadly now, and beamed on John. This would save him the rather long explanation he had been about to give Tom. 'There, Tom,' he said, 'that's the kind of thing—fault-finding—that Jesus was talking about in those verses the minister read this morning. Dr. Moffatt, in his version of the Bible in modern English, translated "mote" as "splinter," and "beam" as "plank." Your "mote" was the little bit of cabbage you dropped, and John's "plank" was the choice array under his chair. Now do you see what Jesus meant?' And now that his little brother had made it all so plain, of course Tom did see and understand the lesson about finding fault that Jesus was trying to drive home in those verses at the beginning of the seventh chapter of the Gospel according to St. Matthew.

The Christian Year.

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Sacredness of Strength.

BY THE REVEREND JOHN L. KENT, M.A., GLASGOW.

'Be strong and of a good courage.'—JOS 1⁶.

'God chose the weak things of the world, that he might put to shame the things that are strong.'—1 Co 1²⁷ (R.V.).

Four hundred thousand people paid to see the Olympic Games during the first week. If we ask why, one answer comes swiftly to our lips. Man is a natural devotee of physical prowess.

Even when strength takes other forms than distinction in athletics and games man worships at its shrine. It may be sheer physical endurance ending in tragedy, like that of Captain Scott and his comrades in the Antarctic. 'This is the noblest chapter in British history,' man will say and bow his head in reverence. It may be intellectual power. He will make obeisance before a Leonardo Da Vinci about whom it was said: 'His was the most creative and penetrating intelligence in a thousand years.' It may be force of character. He will stand in awe of the man who can rise from under-privilege to eminence, from log cabin to White House or who can carve his career by the might of his own inflexible will. 'Be anything,' says a character in a recent novel, 'but be strong.'

The natural man pays homage to strength for a very sound reason. He covets it. For strength in whatever sphere it is exercised means prestige and power. Men do not want to be financially strong merely for the sake of the money they may own but because wealth means power. Nor do men seek to become intellectual giants in the interest only of the knowledge and insight they may acquire but because knowledge means power. Neither do men strive to cultivate the virtues of a strong character merely for the sake of ethical integrity but for other reasons.

When we seek the mind of Jesus on this aspect of our lives His verdict is startling. His is a complete reversal of human judgment. On one occasion He was speaking on a theme closely related to ours when He saw the Pharisees mingle with the crowd. He watched their faces, saw a smirk and sneer pass over them and threw out this retort: 'That which is exalted among men is an abomination in the sight of God.' And this judgment He worked out in detail in His teaching. Once He elaborately described a man making every effort to establish himself in a financially impregnable position, so strong that he was secure against every contingency, and pronounced this sentence on him: 'Thou fool.' While He looked down on the gaunt, hungry, and tattered representatives of the poverty-stricken class and said: 'Blessed are ye poor.' 'Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.' That was His view of life. No one reached closer to the heart of it than the Apostle Paul. He said: 'God chose the weak

things of the world, that he might put to shame the things that are strong.'

Instead of following the natural instinct to become great so that man can lord it over his fellows, Jesus substitutes the aim of service in which a man's distinction is determined by the extent of his helpfulness to his brothers. Yet one fact cannot be gainsaid. The strong do exist. So long as men do not stand on an absolute equality so long will some be strong and others weak. The talented will be easily distinguishable from the ungifted. Even in the Kingdom of God the capacities of some men will make them conspicuous. We have here an inescapable fact that not even the teaching of Jesus can eliminate.

What then? How should a Christian man deal with his strength?

One answer to that question comes up strong and emphatic. He dare not exploit it. He cannot use it to please himself. Jesus opposed the Pharisees, not because they were not religious or because they neglected their duty, but because they used their privileges to minister to themselves. 'They . . . love the chief place at feasts, and the chief seats in the synagogues.' They had power and were exploiting it. So have men used their powers for their own promotion and enjoyment. Granted, the temptations are very strong. For the gifted and powerful are lauded and fêted. It is a simple step for them to pass over the threshold of indulgence. Moreover, their strength makes it difficult for them to appreciate the feelings of the weak. They need a sensitive imagination and a capacious sympathy to understand the lot of the less favoured. They do not sit where they sit and so they either exaggerate their condition and become sentimental or they fail to measure their needs and become callous. It is not easy to be a strong man. Few catastrophes of history have issued from the weak; they have emerged from the maladroitness and vices of the strong.

Another answer seems clear. The Christian dare not merely renounce his strength. True, there are times when the only thing a Christian can do is to lay his glory by. Ian Keith-Falconer closing the door behind him upon a career that would almost certainly have brought him distinction, and going out to the blistering sands of Arabia; Albert Schweitzer astonishing the world by turning his back upon the life of the scholastic élite to answer the cry of his suffering black brothers—these are noble instances of renunciation. But they were acts of obedience to a call. They were not the flagellations of ascetics. Merely to renounce his strength may be a craven thing for a Christian to do. It may mean he is desperately afraid—afraid of a responsibility that he recoils from discharging.

Surely the right answer to the question is this. The Christian must dedicate his strength. It is a sacred trust. The gifts with which he has been endowed and the skill which by dint of his energy he may have acquired put him in relation to his fellowmen as a benefactor and in relation to God as a responsible agent of His will. So Eric Liddell's fleetness of foot, a gift of the Creator cultivated

by Eric's own care and discipline, was consecrated to the service of God. All his friends who knew him best understood how strong was his sense of dedication. All the world knew when he bravely refused to run in a race which would have violated the sanctity of the Sunday. The strength of the Christian is always of this character. It is the equipment given to him for the fulfilment of His Father's will. Oh, that men would use their gifts for this purpose! What anguish they would spare themselves and their brothers. Oh, that the nations, strong in economic resources and political experience, would see the sacredness of the strength that is theirs. What dread and heartache the world would be spared.

Don't let us ever say that Christianity is only a religion for the weak. Of course, it is that.

How sweet the Name of Jesus sounds
In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

But Christianity is also and may be pre-eminently the religion of the strong. It is the only force that will make strength beautiful and worthy. Through Jesus, who Himself dedicated the most glorious endowments human flesh has borne to the service of His brethren and the will of God, greatness is wedded with humility, physical and intellectual powers are exercised in self-abasement, kingly gifts are worn with the simplicity of a little child. The strength which men worship becomes a grace which God blesses.

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Debt of the Forgiven.

BY THE REVEREND R. J. WEDDERSPOON, M.A.,
CHEAM, SURREY.

'Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ.'—1 P 1¹⁸⁻¹⁹.

'A man has made the one supreme discovery,' says Professor Farmer, 'when he realizes that there is only one good thing in life, and that is a bad debt, a debt he cannot repay and has no hope of repaying. Yet because he cannot pay it, he will be for ever repaying it, for ever throwing things away into a bottomless pit of unfathomable thanks.'

These words fittingly express the lasting sense of indebtedness felt by the Christian man. It is that which informs his spirit, controls his thoughts, and directs his worship. He can never forget that his redemption has been won, not by gifts paid in any 'earthly currency,' to adopt the translation by Ronald Knox, but by the precious blood of Christ. When once awareness of this has become active and dominant in his mind, he feels that no service he renders, however devoted, is enough, no expression of thanks, however sustained, sufficient, no burden of tribulation, should that be appointed for him, too heavy to be borne. All that he can offer in return, however prolonged

and varied the instalments he provides, can only be part-payment in the end. The longer he lives, indeed, the deeper into debt he sinks, for with increasing length of days comes clearer apprehension of the surpassing magnitude of his obligation. The millionaire himself is but an undischarged bankrupt when brought face to face with the Cross. Not by silver or gold were we redeemed; not by silver or gold can the debt be repaid.

Here, surely, is the key to the explanation of all truly Christian enterprise, and the outstanding reason for the Christian's refusal to be intimidated or dismayed by all the difficulties and perplexities of the modern scene. He knows that for him there can be no letting-up, however hard the struggle. He must toil, and toil terribly. He thinks of Sir Walter Scott, writing, writing, writing, to pay off the debts that had been incurred, and knows that while Sir Walter was successful in the end after immense toil, his own efforts must in the end always fail. There is no climbing out of that immense cavern of obligation, but repay he must at least something of that debt he owes to Christ.

It is forgiveness that creates this liberating sense of perpetual obligation, the Divine forgiveness. In ordinary human experience there is nothing so dynamic as forgiveness, just as there is nothing harder to achieve. Shakespeare in *Measure for Measure* shows himself well aware of this. When Angelo's guilt is discovered, he himself has not a word to say. To the Duke his words are:

Then, good prince,
No longer session hold upon my shame,
But let my trial be mine own confession:
Immediate sentence then and sequent death
Is all the grace I beg.

Thus speaks the acknowledged sinner. He has not a word to say. It is Isabella, whose brother, so far as she knows, is dead because of Angelo, Isabella whom he had himself attempted to seduce, who asks the Duke to pardon Angelo, but that was only after the urgent entreaty of Angelo's wife.

Most bounteous sir,

Look, if it please you, on this man condemn'd,
As if my brother liv'd.

Cubits are added to the stature of human nature when such forgiveness is encountered, but often it requires to be coaxed before it manifests itself. When it does declare itself, it evokes a lasting gratitude. Need we wonder that the Divine forgiveness creates daily a sense of thanksgiving, replenishes the springs of service, and makes every one of us an eager, vital missionary?

1. We are introduced to the *secret of the thankful heart*. If gratitude be not the virtue in most ample supply in these days, and if the spirit of thanksgiving be easily quenched, may not the reason be that we emphasize only the minor blessings, and ignore the major ones? We crowd our churches, when war ends, in thanksgiving for the preservation of our miserable bodies, but we sit rather lightly by the preservation of the immortal soul. We give thanks, if we are in the mood for

thanksgiving, for trivial things, and we cannot be surprised if the mood does not last. It has nothing worth while to sustain it. To the person who understands the debt of the forgiven, who stands in awe and amazement before the Cross of Christ and recognizes that the phrase, 'The precious blood,' is not just a cheap counter in evangelical talk, but is expressive of New Testament realities at the point of greatest relevance, thankfulness becomes almost the chief corner-stone in the whole structure of life. Can anyone, asks George Jackson, read John Newton's *Authentic Narrative* and not be moved by Newton's never-failing sense of amazement and gratitude at what Christ had done for him? It overflowed into his hymns:

O wondrous love! to bleed and die,
To bear the Cross and shame,
That guilty sinners, such as I,
Might plead Thy gracious Name!

It used to be customary to neglect Newton or to discount what he said, because of his alleged unhappy influence over Cowper, but that allegation can no longer stand after the late W. T. Cairns's close examination of it. 'Stop?' Newton once said to his friend and biographer Richard Cecil, who hinted to him that 'in the article of public preaching it might be best for you to consider your work as done and stop before you evidently discover you can speak no longer.' 'I cannot stop,' raising his voice. 'What! Shall the old African blasphemer stop while he can speak?'

Or think of John Donne, the famous Dean of St. Paul's, whose early life was far from Christian, and who lived to write:

Wilt Thou forgive that sin by which I have won
Others to sin? and, made my sin their door?
Wilt Thou forgive that sin which I did shun
A year, or two: but wallowed in, a score?
When Thou hast done, Thou hast not done,
For I have more.

When one can write like that, one is in the true path of understanding the meaning of thankfulness, and its lasting quality.

2. Recognition of the debt of the forgiven leads to a *redoubling of all energies*. We live in a day when multitudes tell us that they are more persuaded than ever of the magnificence of Christian principles. A recent survey has told us that only a very small minority of people rejected the basic principles of Christianity, or questioned their validity, but a sharp difference was often drawn between principles and dogma. But what fires were ever kindled by an appeal to Christian principle in itself? When St. Augustine and St. Columba and the others came preaching to Britain in the early years, was it the enthronement of Christian principles that they taught? When John Wesley went preaching to the prisoners in the condemned cells in Newgate, was it to expound the majesty of Christian principles? What declaration of principle, in and by itself, ever set the human heart aglow? And what Christian principle would this generation of ours ever have heard about at this time of day, had not men in

former ages come proclaiming not Christian principles but Him who makes them operative. To use a modern idiom, what is it that makes Christian principles 'tick'? And the answer, of course, is Christ Himself, Master, Lord, Saviour. It is the forgiveness He brings and guarantees, and the spirit He imparts.

Has anyone ever proposed to start a Society for the Propagation of Christian Principles, an S.P.C.P.? And if they did, how far would it be likely to get without the support of the Church which propagates the principles by recognizing first the claims of Him who taught them and embodies them? It is not by accident that the energy and eagerness of the pioneer in missionary endeavour and in social reform alike come from the Church, for it is there awakened by Christ, and becomes an expression of the willingness to recognize the debt of the forgiven. For what is the Church but the company of the forgiven, the society of those who are 'for ever throwing things away into a bottomless pit of unfathomable thanks.'

Not least does the consciousness of this debt of the forgiven stir us to renewed missionary endeavour. As P. T. Forsyth said, 'The gospel of forgiveness is now the Church's central word, and it is the mainspring of its aggressive work. The Church can only be missionary as it is remissionary.' Those who have read Carlo Levi's brilliant book, *Christ Stopped at Eboli*, will remember how he quotes that saying as expressive of what the people of Lucania in the heel of Italy feel. 'Christ did stop at Eboli, where the road and the railway leave the coast of Salerno and turn into the desolate reaches of Lucania. Christ never came thus far, nor did time, nor the individual soul, nor hope, nor reason, nor history. Christ never came.'

To the forgiven Christ means so much that they cannot hear of a land to which it is said He has not come without resolving afresh to utilize every means of quickening the missionary obligation. For 'we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.'

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Approach to Worship.

BY THE REVEREND A. D. HARCUS, D.D., LONDON.

'Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.'—Ps 24³⁻⁵.

Here is a description of worship on a grand scale; one can picture the nation assembling on a great feast day, the faithful have gathered from all over the land and are marching in procession up the road leading to the hill of the Lord. Then a question is asked as the approach is made to the sacred place, a question as to who can or dare ascend the hill of the Lord, and the answer names the conditions required. It is as if one paused

outside a church door on Sunday and faced the question personally, can I go in? The church seems so open, one of the few places that can be freely entered. Of course it can be, indeed many churches have persuasive notices inviting passers-by to come in. Yet there are conditions to be fulfilled; church-going is not a casual thing, it is an approach to the Most High, coming as unto a throne. What then is required?

There are two barriers in the way, and the first of these is called *Vanity*. It may be the word of the text taken literally, that the soul is lifted up unto vanity; that means surely the worshipping of an idol, giving oneself heart and soul to something that is quite unworthy. It can indicate a cynical mood when nothing seems to matter and life is just a vain show. That mood neutralizes worship, takes the meaning out of it, and is a real barrier to the House of God. However, for one person in this case there are others, perhaps many, of those approaching the House of God whose minds are just a mixture of many things, mostly trivial and of little account, a worry that may easily develop into a burden, a grievance that soon becomes an obsession, a little trifling success or bit of good fortune which for the time being uplifts you to an excessive degree; these are some of the vanities of life. The trouble is not serious and there are two cures for it. Life itself to-day has its own answer for this is a day of big things, of vital issues quickly brought home by wireless and newspaper; how often the morning news lifts us out of triviality and gives us the right approach and makes us ready and willing to hear the Word of God. Worship itself, the 'call to worship' in the majestic searching words of Scripture followed by one of the greater hymns telling of God in creation, providence, and redemption; these make their own immediate deep impression, and one is soon out of the grip of the temporal and into the wide open spaces of the Kingdom of God.

The second barrier is *Deceit*. The reference may be to a definite act of falsehood or deception, but a wider meaning can be given to the phrase, swearing deceitfully. There may be something which influences the whole of life, the giving of oneself to that which is certainly not true; it might be said that you are living in a sham world, hypocrisy is our Lord's word for it and how He despaired of that frame of mind. 'Thou desirest truth in the inward parts.' If your life during the week, actions or perhaps occupation, is not in accord with truth as you yourself know it, then worship for you is going to be a very difficult matter. Sincerity is one essential for true religion. Surely the truth has to be revealed in the doctor's consulting room if his diagnosis is going to be of any value; and truth in the first instance comes from the patient. Here, then, are the two barriers, giving oneself to vain, unworthy things and that empties worship of all meaning; or going into church with a lie in your heart, and that contradicts the very meaning of worship.

So far then the negative side, but two positive requirements are indicated, and these both present difficulty. Surely this is to be expected because

the ascent of the hill of the Lord can never be easy. We have to face a moral challenge in church repeated every Sunday, a true religion has an antiseptic quality, a power to search out and destroy evil. The very thought of coming into the presence of God makes us examine ourselves. Memories of childhood are revived; the strict examination of our appearance, hands that have to be shown and the firm word to go and wash and be clean for church; the lesson abides, true in a deeper sense, something that has to be cleansed out of life. Here is a distinctive note of Christianity, an inheritance from Judaism, Judaism at its best, 'I hate, I despise your feast days, and I will not smell in your solemn assemblies. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream.' 'Can I go to church?' It seems a strange altering of the usual form of the question, 'Should I go to church?' Yet the first form is correct, and the mere asking of the question must lead to some definite act of self-cleansing. Maybe a wrong done to a neighbour that we can put right, some act of injustice to someone under our authority, a failure in the quality of our mercy, a rash and hasty judgment which must be reversed; we view life for the past week and there are certain to be things which should be put right, at least in our minds and in intention, before the church can be entered. 'He that hath clean hands.'

The second requirement raises the most difficult problem of all. What is needed according to the text is a pure heart, but to attain that of our own will is indeed impossible. It seems like a demand for just the very thing that religion is intended to give. The prayer on the lips of every worshipper is 'Create in me a clean heart O God, and renew a right spirit within me.' This word of Scripture indicates the answer to the dilemma, that what cannot be attained by strongest endeavour can at least be sought after urgently and vehemently. The following quotation seems to give the truth of the matter: 'Seek implies that men find. If we seek God's face we shall receive purity. The Divine heart so earnestly desires to give righteousness that to seek is to find. In that region a wish brings an answer and no outstretched hand remains empty. Things of less worth have to be toiled and fought for, but the most precious of all is a gift to be had for the asking.' Christ Himself confirms this in His words: 'Blessed are they that hunger and thirst after righteousness: for they shall be filled,' and the Psalm itself in its comprehensive description of worship gives the same answer. After outlining the conditions required, the barriers that have to be broken, then it goes on to say of the man who has earnestly tried to fulfil the requirements, 'he shall receive a blessing from the Lord, and righteousness from the God of his salvation.'

Two truths should be remembered as we seek to sum up the whole matter. Worship demands some effort on the part of the worshipper, an effort that simply must be made. And let the second

truth be our abiding comfort, that however faltering be our endeavour the answer and the response is overwhelming. The two are not balanced one against the other, on the contrary, be the effort never so feeble the gift is nothing less than the righteousness and salvation of God.

REMEMBRANCE SUNDAY.

BY THE REVEREND ARTHUR A. COWAN, D.D.,
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'Remember what the Lord thy God did unto Pharaoh.'—Dt 7¹⁸.

'Remember!' A man is constituted by what he keeps in mind. Great memories produce great loyalties, and it cures defeatism and restores confidence to recall God's mighty act in the overthrow of an enslaving power. Remembrance Sunday should rally those who are losing heart. 'Remember what the Lord thy God did unto Pharaoh,' and it will be such a reassurance as to prevent any spiritual desertion.

In the post-war dislocation of things there is a tendency to question whether any good has been done by years of conflict, strain, and grief, to ask who is the better for it, and to become sullen defaulters. If people are so disappointed and aggrieved that they forget their amazing escape, then their sense of being under any obligation to God has been turned down to a peep, and Remembrance Sunday finds them with only a fading glimmer of light. A modern American poet, much favoured by President Roosevelt, believed that 'the essential drama of life lies in the inward effect of experience upon the spirit,' and spoke of

The altars where we kneel
To consecrate the flicker not the flame.

Is our worship to-day only a dying gleam or is it a bright glow? Well, our Lord does not quench the 'smoking flax,' the dimly burning wick which has almost petered out, but encourages and restores it to a pure illuminant if we remember the saving action of God and let it command us. What we remember is decisive, and what do we remember at this hour?

Grey of Falloodon had a phrase, 'a peak of memory,' an outstanding feature in the landscape of recollection, so that when we look back it towers on the sky-line. One peak of memory is the generous bravery of those who fought and fell in two world wars. These fine fellows revealed the outstretched hand of God raising youth to the summit of self-sacrifice. It was God who lifted them above the muddy flats of self to the height of morale which broke Pharaoh, and we remember God and them with thanksgiving, though our hearts are sore. During the two minutes' silence we recall especially the dear lads whom we knew and loved and who never came back. Then we sound 'The Last Post,' but that poignant moment is not the finish, because we know their career is not ended, and so the congregation sings

How bright these glorious spirits shine!

for we feel sure that gallant hearts which gave themselves without counting the cost have not perished, but must have been promoted to some higher service. They have passed over to 'the other side,' and we stand on this side, wondering if we shall ever meet again. Will there be reunion? John Inglesant, Royalist courtier and religious thinker, pondering the prospect of a better and happier England, said to a Puritan officer in bidding him good-bye: 'I hope, sir, that we may one day stand together in a brighter dawn.' But a few days later the officer fell in battle, and John Inglesant saw the new meaning that Providence had given to his farewell words. As we reflect on the cheerful faith and self-sacrifice of many dear to us, we salute their memory by dedicating ourselves to the same spirit of ungrudging service and whisper to our hushed hearts, 'I hope, sir, that we may one day stand together in a brighter dawn.' Yes, and should not these choice spirits link us to God's saving purpose and give us a proud, if sorrowful share in His love for mankind? He also gave His Son to suffer and die for a higher future, and those who have lost sons in war should find a point of contact with the Divine sacrifice. They have a new insight into God, and they also have communion with the departed by frequenting God. Thus 'the unreturning brave' are a peak of memory which should create new confidence and fidelity.

'Remember what the Lord thy God did unto Pharaoh.' The higher peak of memory is the Divine background, the action of God behind human heroism, the supernatural rescue of us in a touch-and-go situation, when our country had a narrow escape. Twice over, within twenty-six years, we experienced God's succour. On this Remembrance Sunday we recall what God did to Pharaoh in two successive wars, first to the Kaiser and then to Hitler, to make our assurance doubly sure by the emphasis of repetition that it is not God's will that nations should be gagged and bound by brute force and held back from their higher destiny. Within a short period of history it was made crystal clear that the ruthless despot cannot last because the nature of things, that is God, will not brook him but seals his doom. This is an unforgettable reassurance, and a forecast of what Divine mercy will do again to any other Pharaoh who looms on the horizon to enslave peoples with his mailed fist and iron curtain.

'Remember what the Lord thy God did unto Pharaoh,' the pagan oppressor, for paganism is courting defeat. 'Therefore,' says the context, 'thou shalt keep the commandments of the Lord thy God, to walk in them, and to fear him.' The mighty act of God in history has routed the heathen gods and sham ideologies which have misled and are still misleading some other nations to their ruin, and has exposed them as too destructive to survive. This should be instructive to us. A hundred years ago Kierkegaard prophesied that Christianity would one day be taken from Europe to teach Europe its value. Is that what is happening now, and is not the grip of totalitarian idols at our throat sufficiently choking to produce a recoil

to our Lord? The objective of power politics was nothing less than the liquidation of spiritual values and moral restraints, the abolition of faith in a merciful God, and the erection of a soulless order. That was what menaced us before and what we are now resisting in the Soviet mentality. The heathen gods have returned to challenge Christ, and though the war of weapons is over, the war of ideas still goes on. Is it not the tragic truth that these pagan brutalities which we fought have struck a heavy blow, not only at the happiness of mankind but also at its religious faith, and that too many are still reeling under the blow? If the War or its disconcerting aftermath has faded out a man's devotion to the God revealed in Jesus Christ, if he has dropped his worship, lowered his ideals, and confined himself to secular views, if he is so confused and soured as to lie down to the snarling predicament instead of standing up to his full height with his head lifted to the light of heaven, then the heathen gods have invaded and looted his spirit. He has allowed pagan Pharaoh to get the better of him psychologically, and Remembrance Sunday rebukes him as a spiritual casualty after the War who is unworthy of the physical casualties during the War. It may be that some even in our churches are beaten spirits, scared and blinded by the heathen delusion which God has shattered twice and will shatter again, unless it is repented of, and pray God it may be.

Remembrance Sunday should produce revulsion from the stifling alternatives to the Divine mercy in Jesus Christ and a worshipful welcome of Him as the only deliverance from a pitiless future. Only a God of compassion can satisfy our heart.

Yea, Great and Good, Thee, Thee we hail,
Who shak'st the strong, who shield'st the frail,
Who hadst not shaped such souls as we
If tender mercy lacked in Thee!

The God manifest in Christ is the highest peak of memory, the summit which towers on the skyline of recollection and dominates the landscape with its kindly strength. We must turn to the New Testament conception of Christ's authority, His Lordship, His power, not the power of dictator States to terrorise the helpless but a new sort of power, power to heal the world's wounds, to mend broken lives and restore broken hearts, power to give victory over evil and death, power applied to purposes of mercy and redemption. Such is the power that Jesus Christ offers us, 'the power against unclean spirits,' 'the power of an endless life,' and do we not need it urgently? Hawaiian music was first invented by lepers at a time when leprosy was pronounced incurable, and hence the plangent note of Hawaiian music, the wailing tone of despair. It is the dirge of the hopeless spirit. But our Lord put a new song in every desperate mouth, a song of recovery. Do we not grasp the strong Son of God as Divine power arrived on the spot to conquer every Pharaoh who holds us down in sinful bondage and to give us a happy and blessed release? The future of mankind is in His hands, and Remembrance Sunday should be a new response to Him, who is the cosmic altitude. 'All

things were created by Him, and for Him, that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell; to reconcile all things unto Himself, whether they be things in earth, or things in heaven.' He is the highest peak of history, and He should be the highest peak in our memory. Remember His pre-eminence.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Whose Duty?

BY THE REVEREND R. W. STEWART, B.D., B.Sc.,
GLASGOW.

'Bid my sister.'—Lk 10⁴⁰.

'Bid my brother.'—Lk 12¹³ (R.V.).

These places in Luke show two people who sought to use Jesus. They regarded Him with some reverence as an authority. Would He then do something for them? 'Bid my sister,' 'Bid my brother.'

Each of them felt a grievance against a relative who did not seem to be doing the right thing. 'Duty,' a wit has said, 'is what we expect of others.' So it occurs to these two that a word from Jesus might get the lazy sister and the greedy brother to do their duty. 'Bid my sister,' says one. 'Bid my brother,' says the other.

In each case there was some ground for exasperation. Martha was making an effort to give Jesus entertainment fit for an honoured guest, preparing a special banquet, a laborious business. Surely Mary, seeing what was afoot, should be giving a hand. This brother, who had somehow got hold of the whole of his father's estate, surely ought to share it. The man who brought the matter to Jesus' notice seemed plainly to have a just grievance. Why did Jesus refuse to intervene as requested by these two angry people? Might not a word from Him have produced some happy settlement or compromise?

The answer is—and it becomes plainer and more emphatic by considering these two cases together—that Jesus makes a point of not handing out judgments about other people's duty. Those who come to Him must seek guidance for themselves. Thus in turning aside both requests Jesus gives to those who made them a word for their own conscience. 'Bid my sister,' 'Bid my brother'—it is as if He said, 'It is not for you to ask Me that, but here in view of the situation is a word for yourself.' To the worried hostess He says that to choose to hear His word was to choose well, a hint and more than a hint that a similar eagerness to listen was a lack in her soul. To the man concerned about a fair division of the estate He says, 'Take heed and beware of covetousness.' So each alike, seeking in Jesus an ally, find in Him a judge.

This is worth regard in an age that stresses social Christianity. No doubt past generations have often been too content with individual piety and too little concerned about the social implications of religion. It is therefore right to emphasize

the bearing of Jesus' teaching on social conditions and obligations, on equality and sharing and the breaking down of barriers. But a social movement inspired by Him must not be one to make other people do things but a movement that has its strength in the desire of every man to do the right thing himself. It will always be a matter to ponder that Jesus refused to lead a nationalist agitation, and planned no public campaign against any prevalent evil, but appealed to each man's conscience and insisted on the inward disposition of the heart.

'Bid my sister.' One could imagine a few suitable words producing in Mary a sudden feeling that she had been too dreamy and neglectful of practical affairs; so that with clumsy hands she dashed impetuously but not very effectively to Martha's assistance. Would much have been gained? Mary's hour would have been spoilt, and Martha perhaps hindered as much as helped. But if Martha could be made to see that people are different and have to be accepted for what they are, and that there was something noble and touching in Mary's attitude, and that she should understand it and sympathize with it, and that if she could come to share it a little she might herself be a finer woman even though a less showy hostess—if this idea could be lodged in Martha's mind how much would be gained, and not only for the hour but for the peace and happiness and affection of that home in all the days to come. 'Bid my sister.' No! If Martha wishes Jesus to comment on the situation His word is for herself.

And 'Bid my brother.' One could imagine him coerced by some sharp word of Jesus to make a division of the inheritance in better accordance with law or equity. Yet on a longer and deeper view what did it really matter if one greedy man got too little and another greedy man got away with too much? But if even one of them could be helped to get rid of the spirit of covetousness, and learn all that is meant by the words, 'a man's life consisteth not in the abundance of the things that he possesseth,' what a gain!

One can find many an example of this misdirection of the Christian imperative. 'Duty is what we expect of others!' One most urgent duty at this moment of citizens struggling to get their country clear of the ruinous effects of war is to produce and save, to work hard and be economical. Experts agree that though this seems a lamentable way of celebrating a victory it is the only way of hope. Well, one minister with many wealthy men in his congregation has said he grew weary of hearing their continual harping on the laziness of the working man. And on the other hand some circles and periodicals continually complain of the extravagance of the wealthy, as if the millions wasted on the dogs and the pools did not represent the extravagance of the poor. The point is not whether either or both of these judgments be true or false, but that it would be better that every section of the people should consider its own duty, saying '*noblesse oblige*.' People think of others' duties and their own rights. Could not each one consider first his own duty?

Another region where criticism should rather be self-examination is in connexion with the labour and the financial support required for all sorts of good works. Many of the most faithful contributors and workers for churches and charities are saddened and annoyed to notice how little many others help with the burden. Calculations can be easily made of what the grander total would be if every one gave a proper share; and they wish to have pointed remarks made on the subject.

It may be that thus some good would be done. But the fact is that the good works of religion and charity have always depended on those of generous hearts who gave 'as to the Lord.' The immediate point for any one turning over such matters in his mind is to ask himself if he is satisfied about his own contribution, about the proportion be-

tween his expenditure on luxuries and charities, about whether in view of changes in his own income or in money value he is being as helpful or as generous as last year. There is need and ample scope for a large increase in Christian liberality. It will not come by schemes for pressing unwilling people, but through people coming to larger conceptions of what they might volunteer to do.

'Bid my sister.' 'Bid my brother.' What can be imposed on others are laws. Jesus came not to impose laws but to inspire hearts with love, to create ideas of service going far past definable duties, to make just men generous and practical men idealists. His is a personal imperative. If any man hears Jesus speak of duty and asks the question, Whose duty?, the answer conscience always gives is 'My own.'

Contributions and Comments.

St. Luke and the 'Western' Text.

IN THE EXPOSITORY TIMES, LIX [May, 1948], 222 f., Mr. W. B. Sedgwick advanced 'with some diffidence' the view that St. Luke was responsible for the δ -text of the New Testament.

(1) He begins his argument, 'It had long seemed to me that Blass's theory of revision by Luke was a step in the right direction, though only accounting for Luke and Acts. . . . I am now suggesting that Luke did in fact revise the New Testament, or most of it. . . .'

Blass, followed by J. M. Wilson and others, maintained that Luke wrote two recensions of Acts; at first sight it is tempting to suppose that a less restrained recension developed into the 'Western' or δ -text, while another recension showing traces of careful revision and abbreviation developed into the Alexandrian. There are, however, strong arguments against this view. While the 'Western' text sometimes preserves what may be the original text, usually it reads like an attempt to smooth out the difficulties of an older text, though the real difficulties are frequently avoided. Frequently the two texts as represented in B⁸ A C 81 and in *Codex Bezae* and its allies are so incompatible one with another that it is impossible to suppose that the same writer composed both. The crucial passages indicated by J. H. Ropes (*The Beginnings of Christianity*, ed. by K. Lake and F. Jackson, Pt. I. Vol. iii.) are Ac 11¹⁷ 14²⁻⁵ 15¹⁻⁵ 20²⁹; cf. 21²⁶ 15³⁴ 16⁸ 17⁴ 18⁷ 19-22¹⁸; cf. 18²⁶ 19⁶ 20³⁻⁵ 24⁶⁻⁸. Those who work through these passages with *Codex Vaticanus* and *Codex Bezae* before them will surely fail to be convinced by the defence of the 'Western' type made by J. M. Wilson, for example, of 17⁴: 'The "Western" text is a slight correction of memory. It was some years since the events took place.'

(2) Mr. Sedgwick suggests that Luke was the most likely person to have conceived and executed

a revision of the δ -type. But is there any evidence that the revision which seems to have served as a basis for the 'Western' text was made during the first century? He refers to 2 P 3¹⁵, though this Epistle is generally considered to have been the latest to be included in the New Testament canon and to be dated probably c. 125-150. By about A.D. 90, which Mr. Sedgwick suggests was the date of the revision, the Fourth Gospel itself may not have been in existence, though to judge from Papyrus⁵² it was written not long after that date. Can it be proved that 1 Peter, Jude, James or even Hebrews was penned by A.D. 90?

(3) The Blass hypothesis supposes that Luke went out of his way to revise his earlier work by the curious method of excising or shortening sentences in different parts of his work, whereas if he wanted to shorten his material, as in the Acts, he could easily have excised whole paragraphs without great loss. A. C. Clark's arguments that 'original' stichoi in the 'Western' text have been dropped was ably refuted by Dom. C. Butler in *The Downside Review* [July, 1933].

(4) Mr. Sedgwick suggests that the revision was made at Rome. But there were other centres of Church missionary activity, for example, Antioch, farther East; in favour of some such place of origin is the argument that some 'Western' readings look like being a retranslation from a Syriac version back into Greek. To the instances adduced by F. H. Chase (*The Syriac Element in Codex Bezae*) the following may be added; in Ac 12⁷ Dr. Zuntz has suggested that a Syriac word translating παράξας underlies the word νόξας in D. Would it have been ܢܒܕܐ? In 16¹² ܬܐܢܐ may underlie κεφαλὴ of D. In 18¹⁷, as C. A. Phillips has said, a Syriac phrase translating οὐδεν τόνταν τῷ Γαλλίῳ ἐμελεν of B may underlie 'tunc Gallio fingeat eum non videre' of d; cf. h. The operative Syriac word here may have been ܕܒܪܐܝܬܐ.

(5) To take the 'Western' text of Acts alone,

the additional material does not appear to be Lucan: *μαίνω* 5³⁸, *διασαφῶ* 10²⁵, *ἀμφοδόν* 19²⁸, *διαλιμπάνω* 8²⁴ and 17¹³ in the 'Western' text are non-Lucan; so is *ἐπιχειρήσεις* 12³, though *ἐπιχειρέω* is Lucan enough. Mr. Sedgwick's view would have to be supported by a list of Lucan terms in the δ-text of Acts and other parts of the New Testament.

(6) The motives which governed the recension of Acts which formed the nucleus of the δ-type are fairly clear: they were intended to emphasize the titles of Jesus as Lord and Christ; to throw more limelight on the Apostles, especially St. Peter; to lay the blame for opposition to Christianity more squarely on the Jews; to harmonize passages with Old Testament quotations or with parallel accounts, for example, of Paul's conversions or with references in the Pauline Epistles (cf. 1 Co 16 and Ac 18); to display a knowledge of the geography of the Levant and a little learning of Hebrew (were ex-Jews at work on the text?); to add gossip details to make the narrative read more smoothly and to excite interest.

(7) Mr. Sedgwick's suggestion that the invention of the papyrus codex or book-form in place of the roll is to be connected with a collection of canonical material is interesting. The present writer has urged for some years the possibility that the 'Western' revision of Luke-Acts, to which additions were constantly made later, may have been carried out early in the second century and may have been facilitated by the adoption at about that time by Christians of the codex for their writings. A codex would have allowed scribes easy access to New Testament references and more scope for additions to their material than the average length of a portable papyrus roll allowed. It is true that Mr. C. H. Roberts has suggested that Christians adopted the codex almost from the start. But this cannot be proved from the mere fact that some forty out of the fifty known New Testament papyri, ranging from the second to the seventh century, are in codex form.

(8) If the 'Western' recension was made early in the second century, it may well preserve a few good readings otherwise lost. The references to the seven steps (Ac 12¹⁰), to the hours of siesta when the school of Tyrannus would be free (19⁹), to Gaius as a Douberian not 'of Derbe' (20⁴), to Trogyllium (20⁵) and to Myra (21¹), to Lysias (24⁷), and to the stratopedarch (28¹⁹), may all be defended as Lucan though found now only in the 'Western' text.

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St. Matthew and the Gentiles.

I was interested in the note by the Rev. K. M. Bishop in 'Contributions and Comments' of your June issue, dealing with the healing of the man with a withered hand (Mt 12⁹⁻²¹). I do not feel, however, that his conclusions, interesting as they are, are fairly drawn from the text. To assume

that Matthew's proof-text concerning the Gentiles is based on the *undisclosed* fact that the man is a Gentile, is not in keeping with the nature of the proof-texts in the New Testament. In no other case does a writer 'prove' a fact which he does not state. Indeed, in all cases these 'testimonies' are introduced to give authority to statements *made* or facts *disclosed*.

It is my opinion that the writer of Matthew wanted to give a proof-text for the command of Jesus 'And [He] charged them that they should not make him known' (v. 16). He quotes the passage from Isaiah for the sake of v. 19, 'He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.' This Old Testament quotation follows v. 16 and the preamble is actually one sentence with v. 16.

This, of course, is a strained and unnatural use of the Old Testament passage, which refers to the Servant, and not to persons healed by the Servant. It is, however, no more strained than many another. Has it not been said, with justification, that Matthew's proof-texts are 'more ingenious than ingenious'? But, surely, nowhere in the New Testament does ingenuity of this nature rise to supplying proof-texts for facts withheld from the reader.

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Grace and the Covenant.

In the New Testament there appears to be a close association between the idea of *χάρις* and that of *διαθήκη*, which seems to reflect the close connexion to be found in the Old Testament between *חֶסֶד* and *בְּרִית*. The latter connexion is so close that *הַבְּרִית וְהַחֶסֶד* is a stock phrase (e.g., Dt 7⁹, 1 K 8²³, Neh 10³¹, Dn 9⁴).

In He 10²⁹ *διαθήκη* and *χάρις* are closely associated: *τὸ αἶμα τῆς διαθήκης κοινὸν ἡγούμενος, ἐν ᾧ ἡγιασθή, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας*.

In Ephesians ch. 2, which is largely concerned with *χάρις*, the state of being outside grace is identified with that of being 'strangers from the covenants of promise' (*ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας*).

In all the accounts of the Last Supper the Cup, symbolizing the shedding of Christ's blood, which is closely associated in New Testament theology with *χάρις*, is also linked with *διαθήκη*. (*τὸ αἶμα μου τῆς διαθήκης*, Mark and Matthew; *ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου*, Luke; *ἡ καινὴ διαθήκη . . ἐν τῷ ἔμῳ αἵματι*, 1 Co.)

The first chapter of the Fourth Gospel contains four references to *χάρις* and also two references to the 'Lamb of God' (*ὁ Ἀμνὸς τοῦ Θεοῦ*), which again suggests 'the blood of the covenant.'

The parallel between the close association of *חֶסֶד* with *בְּרִית* in the Old Testament and that of *χάρις* with *διαθήκη* in the New suggests that the theological idea of *χάρις* goes back in part to that of *חֶסֶד*.

Although in the LXX *χάρις* regularly translates

and only once (in Est 2¹⁷) חָסֵד, the theological conception of χάρις in the New Testament seems to have a closer affinity with חָסֵד. One feels that the prophet came nearer to the New Testament conception of grace than did Hosea, and Hosea's word is חָסֵד. The Psalter, too, frequently seems to anticipate the Christian doctrine of grace, and the characteristic word of the Psalter is חָסֵד,

occurring there at least 114 times. חָסֵד seems normally to be associated with a definite relationship, and where Yahweh is concerned, with a covenant-relationship between Him and Israel. χάρις, too, is associated with God's New Covenant which embraces the New Israel—all who will believe in the Lord Jesus Christ.

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Entre Nous.

The Expository Times,' 1948-49.

With this number the magazine begins its sixteenth year. The Editors are glad of the opportunity of thanking the many subscribers who have written to say they find it of great interest and real use. They welcome suggestions and, as a result of these, articles have been arranged on Freudian Psychology and Psychology after Freud, and the present series on 'Unsolved New Testament Problems' will be followed by one on 'The Doctrine of Man.' Other articles appearing soon will include 'The "Son of Man" in the Teaching of Jesus,' by the Rev. Matthew Black; 'The Cleansing of the Temple in John,' by Professor C. H. Lightfoot; 'The Markan Apocalyptic Discourse,' by Principal Vincent Taylor; 'The Status of the Theologian in Philosophy,' by the late Principal W. S. Urquhart; 'The Temptation of Jesus,' by Professor A. Victor Murray, and 'Priesthood and Sacrifice in Judaism and Christianity,' by the Bishop of Derby.

The Theology of Dostoevsky.

Dostoevsky, by Professor L. A. Zander, translated from the Russian by Natalie Duddington (S.C.M.; 10s. net), is an intensely interesting book. Two criticisms, however, must be levelled against it. First, the title is exceedingly misleading. It is in no sense a life of Dostoevsky. Any one hoping to obtain from it a knowledge of the facts of Dostoevsky's life would be completely disappointed because there is hardly such a fact in it from beginning to end. A far more descriptive title would have been 'The Theology of Dostoevsky.' Second, that theology would have been far more intelligible had it been related to the facts of Dostoevsky's life. Any man's theology is, at least to some extent, a product of his personal experience and it is not otherwise with Dostoevsky. In fact, the gravest of all criticisms which can be urged against this volume is that it is a work for those who are already versed in Dostoevsky; its greatest virtue is that the non-expert, reading it, will almost infallibly be driven to the works of Dostoevsky to find out what manner of man this is. There is, in Dostoevsky, an extraordinary

interest in morbid psychology. In *Crime and Punishment* he writes, 'A man in health is above all a man of this earth and is bound for the sake of completeness and order to live only in this life. But as soon as one is ill, as soon as the normal earthly order of the organism is broken, one begins to realize the possibility of another world; and the more seriously ill one is, the closer becomes one's contact with that other world.' Raskolnikov tells his mother and sister, 'Do you remember, mother, I was in love and wanted to get married? She was such a sickly girl, quite an invalid. . . . She was a plain little creature. I really don't know what drew me to her then—I think it was because she was always ill. If she had been lame or a hunchback, I believe I should have liked her even more.' Clearly there speaks through all this a mind which was fascinated by the physically and the mentally abnormal.

Running through Dostoevsky's work there is a strong strain of very beautiful Nature mysticism. It emerges in Makar Ivanovitch's vision, 'We spent the night, brother, in the open country, and I waked up early in the morning when all was still sleeping and the dear sun had not yet peeped out from behind the forest. I lifted up my head, dear, I gazed about me and sighed. Everywhere beauty passing all utterance! All was still, the air was light; the grass grows—Grow, grass of God; the bird sings—Sing, bird of God; the babe cries in the woman's arms—God be with you, little man; grow and be happy, little babe! And it seemed that only then for the first time in my life I took it all in. . . . I lay down again, I slept so sweetly. Life is sweet, dear! If I were better, I should like to go out again in the spring. And that it's a mystery makes it only the better; it fills the heart with awe and wonder; and that awe maketh glad the heart: "All is in Thee, my Lord, and I, too, am in Thee; have me in Thy keeping." Do not repine, young man; it is even more beautiful because it is a mystery.' Or again Myshkin says, 'I don't know how one can walk by a tree and not be happy at the sight of it! How can one talk to a man and not be happy in loving him? . . . Look at a child! Look at God's sunrise! Look at the grass, how it grows! Look at the eyes that gaze at you and love you!' Even

the atheist Kirillov has this same feeling. 'Have you seen a leaf, a leaf from a tree? I saw a yellow one lately, a little green. It was decayed at the edges. It was blown by the wind. . . . The leaf is good. Everything's good. . . . Man is unhappy because he does not know he is happy. It's only that. That's all, that's all. If any one finds out, he'll become happy at once, that minute. . . . I pray to everything. You see the spider crawling on the wall, I look at it and thank it for crawling.' This Nature mysticism is called not *pantheism* but *panentheism*. As Father Bulgakov distinguishes them, 'All in God or all for God, in contradistinction to pantheism or all-godness.' And this for Dostoevsky becomes not only *pantheism* but *panenchristism*.

The book appears to be excellently translated. There are in it phrases of a certain epigrammatic brilliance, phrases which have in an astonishing way survived translation. For instance it is said of Raskolnikov's conversion, 'He had fallen on the earth a weak boy, but he rose up a resolute champion.' The Grand Inquisitor lays down the rule, 'The secret of man's being is not only to live but to have something to live for.' Of a great experience Versilov says, 'It stabs the heart once for all, and leaves the wound forever.' Of Sofya Ivanovna Fyodor Pavlovitch says, 'Those innocent eyes slit up my soul like a razor.' The Cripple says, 'It's strange for me to look at all of you. I don't understand how it is people are dull. Sadness is not dullness.'

This is a difficult book to read and a still more difficult book to write about, because its arguments are so close-packed and so close-reasoned that quotation cannot do it justice. But it is a book well worth reading, for it will open the mind to what, for many, is quite untrodden territory and will set the reader's thoughts along new and strange roads. We are very grateful to the S.C.M. Press for making it available to us.

WILLIAM BARCLAY.

Whitby.

Renewal and Advance: Christian Witness in a Revolutionary World, edited by Mr. C. W. Ranson, General Secretary, International Missionary Council (Edinburgh House Press; 6s. net), is the official Report of 'the substance of the discussions at Whitby' of which we have been hearing so much since that Conference of the International Missionary Council met there [in Ontario] in July of last year. It contains addresses delivered there (some of which have already appeared in the 'International Review of Missions') by representatives of the World Church, as well as two addresses, 'which,' we are told, 'grew out of the living debate as it moved forward from day to day.' These are by Dr. Van Dusen and Dr. John Mackay, the Chairman of the I.M.C.

Two recurrent notes, the Editor tells us, sounded throughout the Conference—one leading it back to the sources of Christian renewal, the other driving it forward by a sense of Divine urgency to seek a strategy of Christian advance.

One striking passage from many in this interesting Report may be quoted. Dr. Tsu-Chen Chao of Yenching University tells us how 'one of the radical newspapers in Shanghai' published a series of articles on Christianity by non-Christians. One of these writers, speaking of Jesus, 'broke into verse' and said:

Go,
Go to Jerusalem,
And see the sun rise.
Ah, one is dead,
Changed into numberless points of flame.

Dr. Chao's comment is, 'When non-Christians write like that' and what they write is compared with 'the poor stuff now appearing in Christian literature, the distance of Christians from heaven takes some measure.' It is good for us to be so measured and so to realize the great Christian demands on us of the 'heathen' world.

For Future Use.

In *The Methodist Recorder* for 5th August 'Ezra' quotes a pleasant story. It was originally told by General Dwight D. Eisenhower when giving the Medals of Merit awarded to a group of American war correspondents.

General Eisenhower regretted that he was not enough of an orator to do justice to the recipients, and proceeded: 'It reminds me of my boyhood days on a Kansas farm. An old farmer had a cow that we wanted to buy. We went over to visit him and asked him about the cow's pedigree. The old farmer didn't know what pedigree meant, so we asked him about the cow's butter-fat production. He told us that he hadn't any idea what it was. Finally we asked him how many pounds of milk the cow produced each year. The farmer shook his head, and said, "I don't know, but she's an honest old cow, and she'll give you all the milk she has,"'

'Well,' Ike concluded, 'I'm like the cow. I'll give you everything I have.'

Bible Churchmen's Missionary Society.

In reference to the review of the History of the Bible Churchmen's Missionary Society in the May number of THE EXPOSITORY TIMES the Secretary of the Society writes that when it is said in the History that 'all hope of reconciliation [with the C.M.S.] had disappeared' what is meant is that hope had disappeared at that particular time. They do not wish it to be supposed that 'reconciliation could never be possible in the future.' We are glad to know that this is so.

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